The UNITARIAN ADVANCE

A · Monthly · Magazine · of · Progress in · Religion

MARCH, 1915

"Speak · unto · this · people that · they · go · forward"

NEW · YORK
CHICAGO
SAN · ANTONIO

Unity Hymns and Chorals

NEW EDITION, REVISED AND ENLARGED

A NOBLE SUCCESSOR TO A MUCH LOVED HYMN BOOK

Edited by Frederick L. Hosmer and William C. Gannett

This book is meeting the expectations of the old friends.

Single copies, 50 cents. By mail, 60 cents. Fifty or more copies, to one address, 45 cents each. Boxing and carriage additional. Please indicate whether by freight or express. Sample copies for inspection by church committee sent on approval, returnable if not desired.

SEND ORDERS TO

UNITY PUBLISHING COMPANY

ABRAHAM LINCOLN CENTRE
CHICAGO

CHURCH ART and MEMORIAL GIFTS and FURNISHINGS in WOOD METAL, STONE and MARBLE, ART GLASS, MURAL DECORATION, MOSAIC; etc., TABLETS to RECORD, MONUMENTS of SPECIAL DESIGN from Client's Instructions

Correspondence Invited. Ask for Illustrated Data and Photographs

J. & R. Lamb

Studios, 23-25-27 Sixth Avenue
NEW YORK

New York

Unitarian Headquarters

104 East Twentieth Street

Unitarian Books and Literature on Sale.

Subscriptions received for denomination periodicals.

Tracts and other descriptive literature for free distribution.

And always a cordial welcome for all visitors.

Miss Anna L. Wentz,
Clerk

THE UNITARIAN ADVANCE

GEORGE H. BADGER, Editor

ERNEST C. SMITH, Assistant Editor.

ASSOCIATE EDITORS:—John Haynes Holmes, Edgar S. Wiers, George R. Gebauer, Alson H. Robinson, Albert R. Vail, Frederick R. Griffin, Everett D. Martin, J. E. Williams, Charles P. Wellman.

CONTENTS FOR MARCH, 1915

		PAGE.
Prayer for Peace	*John Haynes Holmes*	194
Editorials	*George H. Badger*	195
The Unknown God	*Charles E. Snyder*	199
Our Church of Cincinnati		204
Wanted: Men!	*Curtis W. Reese*	207
Missionary Work In a Canadian City	*Horace Westwood*	209
The Modern Church and Social Justice: The Church's Second Failure	*John Haynes Holmes*	212
The Unitarian Pilgrimage		215
Middle States News		216
The A. U. A.'s New Secretary at Large		217
The Meadville Theological School		218
Western Conference News		219
Chicago Associate Alliance		221
Western Conference New Endowment Work	*Robert S. Loring*	221
New York League of Unitarian Women		222
The New England Letter		223
The Reviews		224
Between Midnight and Morning	*Sir Owen Seaman*	224

CONTRIBUTING EDITORS:—Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Poughkeepsie, N. Y.; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

SUBSCRIPTION PRICE:—One Dollar. Send remittance by check or money order, made payable to THE UNITARIAN ADVANCE, and addressed to the office of our Treasurer, 105 South Dearborn St., Chicago.

Office of Publication: MOUNT MORRIS, ILL.

NEW YORK, 61 East 34th Street. CHICAGO, 105 S. Dearborn Street.

SAN ANTONIO, TEXAS.

Entered as second-class matter October 2, 1913, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

Prayer for Peace

ALMIGHTY AND EVERLASTING GOD, who hast made of one blood all nations of men for to dwell on all the face of the earth, and who hast taught us by the mouths of holy prophets, which have been since the world began, that Thou art our Father and all men our brethren: Speak, we beseech Thee, amid the fear and sorrow of this hour, Thy rebuke of lust and hatred, violence and force, lest we forget that all Thy laws are loving kindness and all Thy paths are peace. Dispel the ignorance and blast the superstition which see in the drawn sword the security of nations, that we may learn to trust, in quietness and confidence, the work of righteousness and love. Reveal to us our sins of prejudice and pride and passion, that we may see the sowing of the tares of misery now reaped in blood and tears and know Thy judgments still are true and righteous altogether. Comfort with Thy pity and shelter with Thy grace the unoffending women and helpless children who mourn their loved and lost, and flee in unfamiliar places the waste of fire and sword. Strengthen those who minister to the wounded and forsaken. Bless the peacemakers of every land who live in hope and work in faith. Stay the tide of slaughter now ravaging the world. And speed, O speed the happy day, foreseen of old, when all nations and races and peoples shall be one, and wars and rumors of wars be at last no more. Amen.

REV. JOHN HAYNES HOLMES.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume V MARCH, 1915 Number 7

THE city of Philadelphia has doubtless the most beautiful and meaningful name that any city in the world possesses. Politically, Philadelphia isn't all that it ought to be, if many of its own critics present the case accurately, and socially, we presume, it is pretty much as other great American cities are for lights and shades. Just now, however, Philadelphia is religiously in the limelight because of the throes of a "Billy Sunday revival." This is the largest city that Sunday has yet invaded, and nowhere else has his apparent success been so melodramatically striking. Philadelphia is religiously aroused. There is no doubt that more people in that city are thinking about religion today than have ever thought of it so seriously, since William Penn arrived.

* * *

NOW, what is the worth of it? The answer cannot be given straight-off with cynical flippancy. Much is to be said for both sides. Billy Sunday is unmistakably vulgar; a certain sort of reverence is thrown ruthlessly to the four winds by his noisy sensationalism. He is undoubtedly narrow and archaic in his theology; his ideas about salvation, future punishment, the nature of man, the function of prayer and the ethics of eternity are grotesquely inadequate before the best of modern idealisms. Theologically he is at sword's point opposition to all that our Unitarian gospel stands for; and the tendency of his preaching is to widen rather than to lessen the breach between liberal Christianity and orthodoxy. All of which is wholly to the bad.

* * *

ON THE other hand, Billy Sunday reaches people. There are a hundred thousand souls in Philadelphia that would be better off could they only know and understand the beauties of the liberal faith as we proclaim it; but the chances of their ever becoming "better off" that way are so slight as to be practically infinitesimal. Even the activities of the average orthodox churches do not reach these peoples or stir them. So far as they are concerned, there is no eager and searching religious motive in the world today. Billy Sunday comes along—and behold, religion does become an eager and searching reality. They used to get drunk; now they strive to be rid of drunkenness; they used to be mean and selfish in lustful and dishonorable ways; now another sort of ideal has been brought into their lives. Billy Sunday's vulgarities reach them because they are vulgar; but Billy Sunday's regligion reaches them and changes them for the better, because it is religion. If out of ten thousand conversions only five hundred prove good—why, five hundred better men and women in Philadelphia are worth while. So much can be said for the good side of Sunday's enterprise.

* * *

WE CONFESS we are coming to believe in Billy Sunday—with qualifications. Of course, we do not believe in a good deal of his theology. We heartily wish that his God was not such a crude, mediaeval, mean sort of a God; and we wish that he knew more of the essential values of the Unitarian faith. We wish that he wouldn't be so vulgar, and his sensational "high jinks" are decidedly not to our taste. But, for that matter, we wish that Texas winters had no "northers"—and Pennsylvania politics had no Penroses. We cannot have everything as we would like it in a world of the sort we have to live in. Moreover, we are driven to the realization that it is not to the taste of "the likes of us" that Billy Sunday normally addresses himself. Preachers of religion who address themselves to the tastes of people habitually worshipping in Unitarian churches do not often speak to ten thousand people.

* * *

AND this is the precise point at issue in the matter, we believe. The only church denomination which according to our idea has the large, full glory

of the essential truth of God—the nobler ethics and the purer aspiration which can give to men the path of divinest fulfillment of humanity's native potentiality—is the denomination which has not in the country a single church whose congregation regularly approximates a thousand hearers; and the preacher of that fellowship which has even an occasional chance to address an audience of a thousand is exceedingly rare. Humanity in the gross—men and women as averagely existing—are likely to round out life-times absolutely untouched by religious ideals or the passion of ethical aspiration, so far as we are concerned. Well, then; here comes a man who actually gets at the multitudes "left over," after we have done our prettiest best, so far as gospel-bearing is concerned; who brings them the religious motive in the raw—crude, coarse, and vulgar, if you will—but meaning essentially clean living, unselfish conduct, following the ideal set by one Jesus of Nazareth, as a regular fashion of life; and ten thousand, people, who will never learn even how to spell the word, "Unitarian," catch a new habit of life and a new motive of action. Isn't that worth while?

* * *

WE HAVE never believed that the charge of "vulgarity" in speech is valid against a preacher of truth, so long as it is essential truth which he is preaching, in seriousness and sincerity. Vulgarity is solely a matter of taste. The etymology of the word defines its validity—it means simply, "of the people"; and he who believes in democracy, must believe in a democratic vernacular. The function of language is to convey ideas—to get thoughts and feelings home. The test of the thing is purely empirical. People who do not like Sunday's manner of address will wisely stay away from the zone of his activity. The size of his normal gatherings indicates the dimensions of the company, who do like it and are reached by it. The great and stupid blunder of "nice people" is to minimize the significance of the vast multitudes who are "not nice." One great function of religion—as of all education—is to get at the multitudes who are "not nice," and give them ideas and insights which will make them "nicer"—in fundamental and not merely superficial ways. And this cannot be done in the language of Channing or Martineau, as centuries of actual experience have shown. A little bit of something in much cruder form seems to be operative under the ministrations of an ex-baseball player, who has a vulgar way of drawing enormous crowds, filling much newspaper space, accumulating vast funds to pay the heavy costs of efficient organization, and undoubtedly bringing about some results, which saloon-keepers, dive-owners and brothel-proprietors do not like. Why worry about that?

* * *

THE most significant result of Mr. Sunday's campaign is that it sets all sorts of people to thinking about religion as they have never thought of it before. We insist that that state of things redounds to the benefit of everybody—to the people "of all sorts," to religion, and specifically to the best sort of religion. The great mischief with the present generation has been that religion has gone by default. It has been ignored more than it has been flouted or despised. As dealt with by most churches of all denominations (including our own)—it has become an easy-going affair to be taken for granted, but not to be taken very seriously. The great hindrance to the cause of liberal religion is that the masses of people won't pay enough attention to the issues of religion to discover what is rational and what is irrational. Billy Sunday is anathema to all that sort of thing. Robust religion or none at all, is what he stands for—and shouts for. Come to close quarters with the problem of your soul, is the cry of his gospel, however crudely expressed. Now what happens when ten thousand people who have put the thought of religion entirely out of their lives, all at once are set to thinking about it? That is where the significance of the "all sorts of people" comes in. All will not react alike, but all will react somehow. We think first inevitably of the multitudes, who have been living low and bad lives, turned to clean and worthy living. Here is undoubtedly the predominant value of Sunday's work. Then there are the people not bad but "shiftless in faith," who perhaps are persuaded to his narrow and archaic theology. It is bad to have

crude and archaic faith—when you might have a better one; but is that the usual alternative for a Billy Sunday convert? If it is not, whose fault is it? For the other large company of those who are disgusted and shocked by his "vulgarity and irreverence"—still they are made to think; they are forced to close quarters with the problem of religion. The issue no longer goes by default. Why are they disgusted? What is their alternative for the thing which arouses their disgust?

* * *

THIS is the issue to be insisted upon: *What is the alternative to Billy Sunday?* In what essential matter is the crude theology which Sunday proclaims different from that which is behind the great majority of Christian churches—the richest, most successful, most fashionable, most largely attended churches in every city in the land? In what essential factor even is his "irreverence" different from that virtual irreverence for the "real, divine fact" of life, which is involved in very much that makes churches fashionable and popular and rich? Who is on hand to press home the significance of these questions? The very fact that Billy Sunday is resolutely presenting the theology of orthodoxy in crude, coarse form, and yet in form which no orthodox preacher can consistently repudiate, is forcing rational, large-minded, educated and logically trained minds to grapple afresh with the fundamental issues of religion. Who shall gain by that? Or will the net result be loss rather than gain?

* * *

OUR own momentous responsibility ought to come in here. Billy Sunday ought to be creating an enormous demand for precisely the sort of religion we have in every city which he invades. First of all, he makes religion dramatically interesting all at once. Then, in his sensationally forceful manner, he drives certain homely and tremendously effectual moral ideals straight home to all sorts and conditions of men—creating an atmosphere of moral ozone, though with much raw east wind and blustering tempest involved. Then, by affronting thoughtful and educated minds with the paradoxes of an irrational and unethical theology he forces the issues of saner faith. It is "up to us" to have the warrants of that "saner faith" ready and within reach. And ready and within reach not simply for the people who read Robert Browning and know who the President of Harvard University is. The vital challenge of Billy Sunday is for a *democratic* Unitarian propaganda; for a liberal gospel that can be put in the vernacular; for a progressive faith that the common people can hear gladly. Where is it to be found? To the degree in which Sunday is helping drinking men quit drinking, and selfish society women become less selfish, and young souls to fix in their natures the ideal of the superb Christ-life, he is doing more Unitarian work in the world than all the Unitarian churches in the world are doing in the present year of our Lord. To the degree in which he is presenting to thinking men and women an irrational and theologically unethical scheme of grace, he is forcing upon us the responsibility of giving the world something better, in a form which the world can assimilate. As a matter of strategy, if nothing better, we suspect that the best way of meeting this responsibility is not to "pooh-pooh" Billy Sunday.

* * *

A COMMITTEE of the Geeneral Unitarian Conference appointed at the Buffalo meetings by Pres. Charles W. Eliot, is investigating the matter of ministers' salaries in behalf of our denomination. In view of the fact that the chairman of this committee is a man of widest business experience and reputation, the president of the Wabash Railroad and a member of the National Board of the Federal Reserve Bank system, Mr. F. A. Delano, is good evidence that the committee means business. The economic question is fundamentally involved in the effectual success of our religious adventure. Modern ministers are not mendicant friars. Their position before the community must be one of established self-respect. The sort of service which the modern church demands is high-priced service. To have the best efficiency we must pay for it—or we will inevitably get something less than the best. We hope that every minister will do what he can to assist this committee to get at real facts in their business-like in-

vestigations; and we hope that every layman in our fellowship will realize what this sort of "business" honestly and insistently means.

* * *

WE ARE almost in despair—although, temperamentally, despair does not belong to our vocabulary. But a subscriber from a Western city "discontinues," because of our "pronounced pro-English viewpoint as to the war, at the same time that a correspondent in Canada reproaches us with vivid explicitness because of our failure to voice the real issue of ethics which should make us abusive of Germany.

Is the only way of neutrality the way of dumbness? But the war is the biggest problem of religion that confronts the world today; and we are in the business of religion. May we gently intimate that religion's viewpoint is precisely not pro-German; neither is it pro-English; and the very point at which we offend our English friend and our German friend is at the point where religion and the ethical ideal enter in. There is no "saint" nation in the world today—with grief we admit it. Neither is there any "devil" nation, we staunchly believe. Something of moral idealism, and something of crude dominion-lust, and a good deal of foolish panic-suspicion ascribing sinister motives to all foreign diplomacy, are doubtless behind the armed forces of either side. If it be our private conviction that more of ethical misconception may lie on one side than on the other, that is not to enter immediately into our religious discussion.

THE WAR exists because of ethical misconceptions inherent in the whole theory of militant nationality. All the nations of the earth are involved in that folly. Every horror which the war involves is due to some outrage against fundamental justice and righteousness—to the collapse of principles of ordinary honesty and fair dealing which everybody takes for granted as between man and man in ordinary social relations, but which governments refuse to take for granted as between nation and nation. There are things which Germany has done, and England has done, and France and Russia and Austria as well (and which likely America would do tomorrow if engaged in war) which would be denounced as intolerably immoral if it were John Smith and William Clark and Thomas Jones who were doing them in Indiana or Vermont, but which are soberly justified in view of national necessity—"because the other side do worse things."

The great breakdown of Christianity in the present crisis is not in the woeful fact that men are butchering one another in brutish cruelty—though that is bad enough—but that the fundamental issues of ethics are deemed irrelevant when international relationships are involved.

The only cure for war is righteousness. The only way to apply the cure is religion's way—to make righteousness not a code but a passion of human sympathy. And, speaking from the viewpoint of a neutral nation—(for the UNITARIAN ADVANCE is published neither in Berlin nor Canada)—which is not the viewpoint of either indifference or blindness but eager concern—we must insist again, that the great responsibility of America is not to "fix the blame" or "protest" for what has been done, but to place ourselves in a position to insist effectually on fundamental ethics as the fruit of the war for future international and humanitarian well-being.

It was our recent attempt to sum up these fundamental principles which seem to have caused both our German and our Canadian friend to become "tired of reading the Unitarian Advance."

Yet we feel moved to reiterate our words of that time:

> that henceforth the neutrality of nations at peace is not an issue of treaties but of fundamental right; that whether a nation is strong or weak, great or small, it is sovereign over its own soil, and no other nation's sore necessity or pressing convenience shall give it right to encroach upon the peace of any neighbor—in Asia or Europe. America will stand in position to demand a clearer and sterner safeguarding of the rights of non-combatants by forbidding the newly invented barbarisms of aerial attack on homes and churches, the abolition of the inhuman perils of mines planted in neutral waters and a much more rational revision of the customs touching neutral commerce.

It is true that you are able to live isolated from the special Christian line in the world of today, but it is very doubtful indeed whether you could have done so well if your fathers had not lived in the Christian church of yesterday.—ROBERT COLLYER.

The Unknown God

By Rev. Charles E. Snyder,

Minister of the Northside Unitarian Church, Pittsburgh, Pa.

I WANT to take you on a far excursion into the deep places of the soul. Our inquiry concerns the realities where men and women live; where life is not pallid with trivial habits and petty beliefs, but blood-red instead and betimes white-hot with the intensity of the great hours that now and then flash into existence. But before beginning the excursion it will be necessary to burn out a good deal of rubbish that has collected in the way to obscure the understanding and to give rise to useless conflicts or argument wherein the truth is hidden by many words.

On the one hand we shall throw into the junk pile all of that dogmatism that parades its omnipotence of knowledge as something eternally patented and tagged with a trade mark of special divine source and protection; that is blind to life's fervid experiences and full of harsh words for them who in honor and truth cannot crook their knees to the graven gods that thrift should follow fawning. And on the other hand, we shall discard with it the negative dogmatism which with the same strabismus of a contrary slant sounds dismally the Gospel of The Everlastingly No. It will be necessary to remember a dictum by Thomas Huxley, noble knight errant of thought undefiled by consecrated moth and rust: "We have no more right to make denials than affirmations about what lies beyond the limit of human knowledge"; and again, "A clear knowledge of what one doesn't know is just as important as a clear knowledge of what one does know."

So far as the human logic is concerned, there soon comes the time when it must in all honesty say, "I don't know." And it is well, for if ever one came to the place where The Infinite Mystery was wholly revealed before him the thunders of destiny would roll the inevitable sentence, "Now Thou Diest!" No one can see The Infinite, all in all, and live. We live by growing and when there is no more growing there is no more life. The mystery of infinite space, time, matter, spirit, is a mystery still before which we shall confess to dogmatist of either school, "We do not know." But that need startle no one. In the commonest things of life the most extensive part is what we don't know. Love has shapel my life with gentle fingers and molded my days into a jewelled rosary, but I do not know what love is, whence it comes nor its goal. I only know that it lives in a mother's voice, in another's dark-brown eyes and some children's gleeful call; and I am content. Friendship has brought me wealth beyond all estimate; yet your souls, my friends, are beyond my ken, nor do I know what depths lie yet unexplored in your personalities to be revealed perchance some day when shock seizes upon you and tears open "The deeps of heaven and of hell." The most intimate experiences of life are of the realm of mystery; and he who would define builds misty boundaries about the little that he sees. The foundations of knowledge do not lie in definitions or creeds; these are all fallible despite the ecclesiastical buttressing they may receive. "Whether there be knowledge it shall pass away," and the priests and general assemblies of elders can mark no exceptions to the law. Time and change make havoc of theories and creeds, whether they be written in theological or anti-theological terms; then they who have builded thereon find their foundations swept away and the old tragedy of a house upon the sand is repeated.

We shall likewise throw away the gods who are bound into books, shriveled mummies when stripped of their fair vestments; and, on the other hand, the sneering criticism of the myopic unfortunates who boast that they will not believe what they do not see. No lesser rule of life was ever formulated than that. It is the strength of conservatism in churchman and citizen, scientist and neighbor, against which the power of progress must toil and travail with much moaning of the indictment, "Oh, ye of little faith!" If Socrates and Marcus

Aurelius had not believed where they could not see, how far would Truth be behind Her present consummation! If Copernicus, and Darwin, and Watt, and Howe, and Edison, and Marconi, had not believed where they could not see, how far would the practical things of life still be undiscovered! If Cromwell and Luther, Sam Adams and Thomas Paine, Jefferson and Washington, had not had the vision to see beyond things as they were, how much would the world have lost! Blessed is man because of the men —and women made wise by the eyes of motherhood—who believe where they cannot see!

We shall pass by the teachings of mystics whose experiences are run into doctrinaire forms. We cannot deny their unique experiences, and neither can we enter into and understand. One cannot force himself to resemble another; he will go crazy in the process. For such as have the experiences of mystics or proclaim their doctrines we have only tolerant and fraternal feeling and the pragmatic test. If their belief makes character, breeds purity, honor, brotherly love and public usefulness, we shall honor it; if these do not follow no amount of proclamation and argument can give it value.

Likewise we shall sweep away the emanations of those who sit in their easy chairs and complain against the world, filling many days with a cloud of nauseous yellow and drawing over life a dark blue veil woven from their indigestion or their unholy desires to live without responsibilities.

When all of this is said, when all of the verbal rubbish collected by those who purvey truth for money, is cast aside, and we approach the place of reality where men and women live, there is the altar erected to The Unknown God, before which every man or woman bows. Every one, I say. In the course of theology or of denunciation we frequently hear of atheists, but I believe that among normal folk there never has been any such person. On the surface there be they who talk that way—and some of them are like Prof. Jack's old friend in "Mad Shepherds," "who spent his breath proving there is no God while he spent his life proving there is one." There is powerful intellectual, moral or emotional rebellion against the idols, images and definitions that are labelled "God"; and the idolators and makers of images for common folk cry "atheist" after the custom of their fathers for lo! these many generations. But down deep in the hearts of humanity is a quality inherent, an untaught wisdom that will not let them be, which brings them at great moments to correspondence with life's potent realities which no creedal god or metaphysical figure or collection or conventionally taught "evidences" can hold or measure. It seeks out, bends in admiration, illumines ideals, transfigures fellowship, gives rise to strength, grows the indefinable desires by which the hungry soul seeks the eternal. The religious nature can be neither framed in sectarian limits and verbal definitions nor disposed of in chemical analysis. It must be taken as frankly as Spencer took it, who found the religious intuition a valid human experience that must be admitted in any study of psychology.

The real atheist, if there be one, is the one with a private or denominational idol before which he prates: "Thus Gods are made and whoso makes them otherwise shall surely die"—and he dies! Or

> The only atheist is one
> Who hears no voice in wind or sun,
> Believes in some primal curse,
> Deaf in God's loving universe.

It is of these hidden altars to the Unknown God that we shall inquire. Him I would declare unto you!

I am persuaded that a reasonable interpretation of the universe and of human history demands a Conscious Purpose in the scheme, not afar off in space as an inventor admiring his machine from a distance, nor afar off in time as "A First Great Cause" which "must be" where the metaphysician's pen and brain get tired filling in the lifeless links, but a present lively force shot through all present lively things with a personal purpose working out towards fulfillment, with thought and imagination and will and love. I am persuaded this Conscious Purpose is necessary as an hypothesis to explain "the heavens, the earth, and the waters beneath the earth," and above all to explain the facts of evolving humanity—of thought and its power, will and its conquests, love and its victories. This

conclusion is not reached by reasoning out to it in scholastic fashion to the limit where the reason staggers, there to build up a grotesque figure and call it God. It is postulated as the foundations of mathematics and chemistry are laid down as hypotheses, or as the nebular hypothesis is constructed as a basis for a reasonable interpretation of the making of planets and the theory of evolution for the growth of living forms. These hypotheses are true if they work, or if they fit the facts which they are constructed to explain.

Here are the facts of the stars, the flowers; of birth and growth, mothers and their love, brotherhood and its sacrifices, the power of the mind over dead things, the mystery of life and of life continually more abundantly. Here is the mystery of humanity in history and in present life with its unplumbed depths. When the last word about monism and primal energy and first cause has been spoken there is the mystery still, darkened by many words. Here is Self, my Self, which could not have been self created. So I conclude with such measure of reasoning force as I can command that no other postulate fits the conditions except that through it all and rooted around it all there is a Conscious Power, not ourselves, making for righteousness, creating, doing, building, straining on as it were with outstanding muscles and heroic persistence within the physical skeleton of things towards the psychical plan borne in His Heart.

There is here an inescapable sense of making as when I stand before a building and know there must have been a builder who conceived it, or before a picture and realize that there was or is an artist. Or as when I hear a symphony and know that a soul was poured out in its making. But the how and the why, do not yield to that sense of the necessity of a person who dreamed and did. I who can neither draw nor paint can know nothing of the action of mind or hand of the artist, or who cannot lay one stone above another cannot presume to tell how the architect conceived his dream of frozen music and brought it into being. I who cannot sound two notes of music in harmony may have no conception of the master's experience or method until the sonata took form. How then can I know much of the experiences of The Creator from which the stars took shape and the earth grew? It is a mystery before which my thoughts must stagger and my criticisms wither—All mystery, mystery and God!

Nor can I with a few years of personal growth and a few as a teacher working among the opening minds of girls and boys, and a few others as a preacher drawing close to palpitating human souls with their hopes and their sores, draw upon an unlimited experience in psychology to know all about the continuous creation of humanity. There are things here in the human heart, even in the hearts I know best, that my philosophy wots not of. When any man knows beyond error all the hidden springs that animate the living and loving, the hoping and hiding, the toiling and travail, the sorrow and sacrifice, of human nature, he may be qualified to begin at theology.

But sometimes these matters of The Creator pall and dry. Storms break in upon our lives and the texture of the years is ripped up, until for very strain we can no longer look up to the hills whence cometh our strength. Conflicts harry our spirits until their raveled hurts obscure the glory of the stars and there is no far flung response that the heavens declare the glory of God. The drudgery of the soul bends it close to the earth and the beauty of the firmament is hidden. The dreary bloody path of mankind stands out before us, and we are shaken in the once learned persuasion that the ways of The Lord are true and righteous altogether. The bitterness and dreariness that drag their serpent emanations from the everyday travail and the close pressure of defeat in the hopes of yesterday intensify the mystery that curls in smoky banks through time and space. And from pleasant memories of confidence that used to be the voice agonizes its loss: "My God, My God, why hast thou forsaken me?"

In the torture and strain of life's wrack the thinly rational side of things, regardless of the direction it takes, suffers shock, thank God! One presumes there may be An Architect of the stars but He is meaningless in the bitter realities that besiege the days. There may be somewhere a Creator of men and

women, but He is too far off to know the wordless cry of a broken heart. His touch is perhaps in the senseless lily, but what of men and women who cannot keep their beauty unmarred and undefiled? What of the tear-lines chiseled down human cheeks and the blood trails on human hearts? There may be a Personality somewhere behind the frozen music of the world's architecture, but it is frozen,—and what tortured soul, sick and worn, can by searching find It out? Whatever It is, It is An Unknown God!

And here is where the conventional teachers of religion have failed with much language. They have talked about everything preserved in wood and stone under their approved trade-marks in their temples of death, but have with great unanimity missed the place of God-search and God-discovery. They have raised their barriers of custom about the deep places of the soul as though wooden books had more of wealth than livid hearts. They have builded up their absurd rituals and creeds, and obscured things with prejudices, and bounded thoughts and love with grim censorious respectability, until strong souls conscious of the immeasurable meaning of thought and love and vision and conscious of the infinite tragedy of life revolt from the thin frail wordy things presented as God, or turn away in sorrow from where they came seeking with only the Eternal Mystery swirling still through the entrances that open downward in a chaos of grinning question marks.

It is concerning the answer to these question marks that our inquiry is undertaken. And that answer lies neither in the far heavens whence a priest must call it nor in some subtle magic which some stilted performance must transmute—but in your own hearts. Yea! even in the depths opening downward where the storms thunder, or in the hearts of your neighbors if you gain the inexpressible privilege of seeing his naked soul where he hungers and thirsts for peace or justice or righteousness or for the music that has gone out.

There are at least three experiences in which God-knowledge comes and The Unknown God becomes a personal acquaintance. The first is that of a little child to whom life is a fair field of adventure and who goes to meet the thunder with flowers in its hand because it is unafraid. The second is the experience of the great exaltations to which every human life is heir—may pity be with those who miss their inheritance!—as when a small soft hand creeps confidently in another and a stronger one and a whispered word or two fills all the night with music, or as when the cry of a man's first born sets him all a-tremble with a knowledge unknown before, or as when a great hope of service comes true —And God, The Love of the World, walks in brotherhood by our side, an indubitable comrade.

The other is the experience of strain and shock, when the great verities appear like molten mockeries in a rock suddenly riven. It may be physical, this strain, from disease that shakes things to the bottom and clouds the tomorrow with an impenetrable veil against which all dark strivings are impotent—until in the very process of the strain some great peace seems to swing out of The Infinite and God unveiled smiles in your face. It may be an intellectual strain, growing from new read books and new born thoughts that wreck all the old acquired conventions of belief and seem to endanger the very existence of all the moral law itself. One strives along a weary road, stripped like Carlisle's tailor, striving to cleave to the great verities, to believe that right and justice and honor are realities still and feeling them slip away with the old creeds, until out of the very struggle rises a vision of father's house and The Father comes to the gate from which it suddenly appears there has been no wandering. And one knows how astonished was The Prodigal Son when he came to the door and found his father there, and realizes that doubt is a holy process like a mothering hour in which a new birth is greeted with rejoicing!

Though the sky reel and day dissolve
And though a myriad suns fade out,
One thing of earth seems permanent
And founded on Belief: 'tis Doubt!

Perchance it has been a moral strain upon the barren heights of The Mount of Temptation where all the seducing figures of ambition, passion, and moral depression trip their devil dance. The

struggling soul listens for the Sinaitic thunder roll to scatter the tempting force or for The Voice in the earthquake to relieve the conflict, and hearing it not is near surrender, until in a last fierce grip to keep the verities of righteousness a still small voice speaks from the livid flaming depths where conscious conscience is struggling for life, and The Unknown God, become unknown in the melting pot of moral combat, is speaking familiarly as a friend speaks in time of great need. Or it may be an emotional shock. Something has ripped life's fabric up, as when death stills a loved voice or perfidy blots comradeship or sin drags a daughter into unwomanly ways. The light of the world goes out and one walks alone in the night—alone in the night! God has died in the stroke and the voice that said, "Let there be light!" has become a myth, until the very storm that rages in the deep places grows suddenly quiet and the gentle pressure of The Everlasting Arms rests where the missed embrace of human arms was wont to rest. And God Indubitable smiles in your face out of your grief!

Perhaps it is the social shock that tears great holes in conventional beliefs. One's eyes are opened to the tyrannies of fate brutally maltreating human beings, to the bombs striking down men and women in the common ways of life, to the suffering of the innocent for the sins of the guilty - in that greater fact of atonement before which the orthodox doctrine fades into insignificance. The gory struggle of life stands out before us, with all the carelessness for tears and the lack of pity for human junk and the selfishness that puts ease before love and profit before honor and ambition before a neighbor's child; and we doubt—doubt with a great rebelllion against the human sacrifice that has filled the lands and that utters its broken cry in the face of civilization and Christian pretense even unto this day. We struggle to maintain a faith in the tender things as being something more than mere words; we wrestle to keep courage and love and the will to work for folks gladly when God has gone out before the slaughter. A great void, a mighty nothingness, the roar of primeval chaos, the smell of primitive mud, possess everything. Until somehow even the sweat of the pain seems to grow fragrant with divine effort, and all the tawdry ignorant dispossessed life is discovered to be full of the qualities of heroism and brotherhood and co-operation—and parenthood stands out as the one all-conquering force and all-bearing root of what has become and of what is to be. And God Triumphant stands before you, not in the petty arguments and questions that have besieged you, but in the prophets' lives and the mothers' pains and the fathers' work and the neighbors' help and in all of life's commonplace realities of heroism and duty—wherever a sense of response for some one else redeems the darkness. The Unknown God thrusts Himself on your attention from common human nature, and you are startled at the simplicity of it all which the torturing idol-makers have missed—that in your revolt from the dry husks of belief, even in the doubts and rebellion which sprang from your sympathy with suffering human folks you were discovering God more abundantly, drawing near to the tear-worn Infinite Heart that beats its unceasing symphony of better things to be out of the motif of Love. And one is astonished, not by the Glory of God, but by the perfect simplicity of it, to find how perfectly natural it is to find God where the lovers of men are found and where the seers of visions dream of what ought to be and life is intense with aspiration and service and hunger of mind and heart.

Do you ask the how and why? I do not know. It is mystery—the same mystery that thrills my heart when at the close of a weary day "The All meets me at the door and throws Her arms about my neck," or that sobs in the red-hot memories of "a vanished hand and the sound of a voice that is still." It is the mystery of the deep places where men and women live, whence rise the full-toned sagas of work and struggle and sacrifice and heroism and love and hope, all born of the great heart of parenthood without which the world would be nothing!

I, too, have doubted, my brother. The conventional gods have melted from my grasp. The gods that were taught faded away before new knowledge and fresh thought and greater reading of humanity as it is. I have gone the tortuous path-

ways of the desert where no tracks or sign-posts marked the way, wrestled through long nights with majestic problems, pillowed my aching head on the stones of memory and thought, cried aloud after the theological will o' the wisp, "Leave me not here in temptation." But now I doubt no more. I have seen Him, face to face—The Reality behind the veil. The solution of the mystery is made plain to me, even as the solution of the mystery of a father's heart was made plain when my boy's head was first pillowed on my arm and the secret of the ages was revealed in his wordless cry. The mark of The Unknown God is neither in creed or learned theology, in essay or in analysis, but in the lines and scars of the soul. His altar is neither in this house nor that with a sectarian label attached, but in the spirit and the truth that hold one true to the pathway in fearless confidence and conquering love. His revelation is not sealed, but is reborn in the discoveries of each soul of life's mighty realities.

I still can doubt many things, the loyalty of men and their moral strength and the outcome of effort. I can even doubt myself and ask if the purple procession of days is aught but an illusion. But the reality of God is established for me beyond peradventure. It is established in part by the scars of memory, of discoveries made through the holes opening downward in moments of great travail or great exaltation. It is established in part by some of you who in wonderful hours of intimate comradeship have shown me your naked souls—and God! or who in other times have proved the faithfulness which redeems the world. It is established in part by the pathetic record of the human road, where above the blood "from Golgotha to Khartoum" is written the sure victory of a Living Justice.

And that discovery can be valued only in unswerving faithfulness to the great realities of human touch that give it rise. Despite the roughness of the road, under its illuminating knowledge I can but race onwards towards the silent land in hope and doubt—in love and conscious loyalty, assured that whate'er betide both "life and death His mercy underlies." I know not where the road of circumstance may lead me, nor what the years may bring forth of torture and defeat; "I only know I can not go where God is not." Yea, though I walk through the valley of the shadow of death, I shall fear no evil; Thy rod and Thy staff, they comfort me!"

Our Church of Cincinnati

THE Cincinnati church dates its birth from the twenty-first of January, 1830, when it was incorporated. Its first house of worship was dedicated in the following May, the 23rd.

The little city, as it then was, of some twenty-five thousand people, has received a sort of literary immortality from the chance that a bright English woman, Mrs. Frances M. Trollope, came there near this time in search of a fortune and, failing that venture, wrote a book, *The Domestic Manners of Americans,* some of whose satire was inspired by her Cincinnati experiences.

Her pictures of the rather crude civilization, not only of the Ohio valley, but also of the more eastern portions of the republic, greatly scandalized the thin-skinned American public, for she found us very primitive in most of the respects which enter into the culture and comfort of communities which have been long established.

Her criticisms, as we now read them, seem neither unduly bitter nor unfair; notwithstanding that, she wrecked her little capital in her commercial attempts —in the Cincinnati "Bazaar."

Indeed, later travellers satirized us rather more sharply and with a good deal of reason. But Mrs. Trollope might, in her later prosperous days, have assigned to her Cincinnati residence the dawn of her successful career, since the *Domestic Manners* revealed to its authoress a talent for descriptive writing which she developed with great financial and other profit in a series of novels and books of travel; while her more noted

The First Congregational Unitarian Church, Cincinnati.

sons, Anthony and Adolphus, took from their mother a hint of their literary possibilities which have delighted a great company of readers.

The Cincinnati of 1830 was a river-town with much of the roughness which is apt to attach to settlements by navigable waters; but its picturesque beauty, made up of a broad terrace, with a background of densely wooded hills, had attracted many other seekers after health and a livelihood, of education and refinement; and among these were a goodly number of men and women of New England birth, who had tasted of the new freedom of faith which was known as Unitarianism to those church-goers of a more conservative type, who desired to nickname the suspected heresy.

These disciples of the religious school of Channing plainly found too much which was offensive to taste and reason in the existing Cincinnati churches to allow them to be contented until they had established a form of worship better to their liking.

Hence it came about that a neighborhood literary society, which brought together a congenial group of these eastern born people, was the seed of a liberal religious organism, which first met in one of the private parlors, but which as soon as could be, had a consecrated edifice for the welcome of the community.

The same stir of rationalism had sprung up in Louisville, which was within easy reach by the river steamboats; and betwixt the two liberal groups there long continued an intimacy which was promoted by the foundation of a literary paper, *The Western Messenger,* whose editors and contributors were drawn chiefly from the Unitarian community. The Louisville Unitarian church also dates from 1830.

It happened not infrequently that when, later, the supply or ordained clergymen was hard to maintain (for they mostly came from Boston) the literary laymen temporarily filled the vacancy; one of them, James Handasyd Perkins, being the recognized minister for two or three years. Mr. Perkins was poet, essayist, and charity organizer before he entered the Unitarian pulpit; and, as is an established tradition in all Unitarian communities, there were others who could in an emergency compose a hymn or a sermon with entire acceptance. To this new company of religious seekers, Rev. Charles Briggs came from the American Unitarian Association, to show them how to organize. He suggested the first confession of faith and purpose, a

somewhat elaborate instrument in doctrine and fulness of definition, as compared with the less dogmatic statement which has for some forty years sufficed as a working basis of church fellowship; and he sent to the new congregation its first minister, a young man, new to the profession, Edward B. Hall, who afterward grew in age and honor in the pastorate of the Providence, Rhode Island, church.

For comparative study the first and latest of these expressions of belief are here presented.

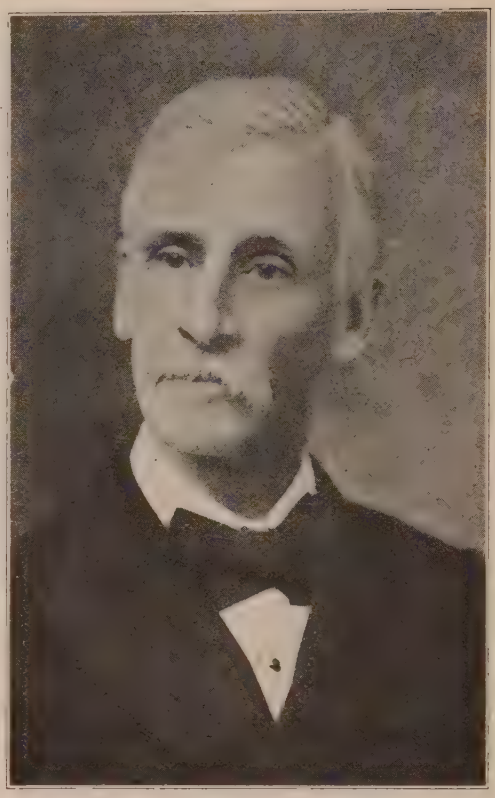
The creed of 1830 is in this wise:

"I believe in the Holy Scriptures as the word of God, and receive them as the proper and only rule of faith and duty. I believe in Jesus Christ as the son of God, exalted to be a prince and a savior, the mediator between God and man; the way, the truth and the life. On his religion I rest my hopes of salvation. His precepts I wish to obey. And I now unite myself to this church, to commemorate his love in the ordinance which he instituted and gave to his disciples, the Lord's supper. I do this in my firm faith in the divinity of his religion, and my earnest desire to live as his disciple and become, through the mercy of God, an heir of salvation."

The bond of union adopted in 1876 and since used is the following: "We whose names are here recorded join ourselves together, heart and hand, as members of the First Congregational church of Cincinnati, for the maintenance of a free, rational and liberal worship; the study and practice of the religious life; and to promote truth, righteousness, reverence and charity among men. And we cordially invite to our fellowship all who sympathize in these purposes and will co-operate with us in working for the kingdom of God."

Betwixt these two forms is a half century of discussion with several attempts at a more satisfactory symbol of the ideas for which the Unitarians stood, under the growing light of science, history and Biblical knowledge.

Not without some pangs of dissolution did these various sketches of things essential to salvation take shape, for at one period of the church life, in the ministry of Moncure D. Conway, in 1862, the congregation broke in two, mainly over



Rev. George A. Thayer.

the question of the credibility of the Bible miracles and it was fourteen years, with two somewhat hostile congregations holding services each in its own house, before the spent force of emphasis upon the supernatural origin and nature of Christianity allowed the divided house to become a peacefully united body of worshippers, all together standing for entire individual liberty of opinion, so long as there was community of the main religious purpose.

This happy reunion took place at the beginning of the ministry of Charles William Wendte, in 1876.

The first minister, Mr. Hall, served less than a year; for sickness sent him to a more congenial climate in the North. Indeed something in the latitude, perhaps the malaria which long characterized the river valleys, and it may be that touch of nostalgia, which to this day is apt to affect the ministers who come west from the Atlantic coast, made the early pastorates of short duration. Ephraim Peabody, later of Boston King's Chapel, preached four years, William Henry

Channing two years, and there were considerable intervals of "supplies."

With Abiel Abbot Livermore, from 1850 to 1856, the longer tenure of office began. Moncure D. Conway served the congregation from 1856 to 1862; and Amory D. Mayo, who took charge of the second congregation, the Church of the Redeemer, broke the record up to that time by remaining for nearly ten years. All three of these men made their mark upon the city in matters outside of their pulpit work, their intellectual and spiritual character being shown by their subsequent careers; Mr. Livermore being long an editor of one of the denominational weeklies, the *Inquirer* of New York, and later head of the Meadville Theological school. As for Moncure Conway, his name became noted in England as well as at home.

In its eighty-four years the church has occupied three houses of worship, the present edifice situated some three miles north of the first structure, having been dedicated in 1889.

Eleven ministers have been formally installed into its pastorate; viz, Edward B. Hall, Ephraim Peabody, Benjamin Huntoon, William Henry Channing, Cornelius G. Fenner, James H. Perkins, Abiel A. Livermore, Moncure D. Conway, Thomas Vickers, Charles W. Wendte and the present pastor, George A. Thayer, who was settled in 1882.

It was during the term of Dr. Wendte, who alone of the long succession remains in ministerial activity, that the society took a new lease of usefulness, preparing the way for that critical action which is apt to strain the temper of all city congregations, that is, the change from the old city to the new residential district.

That transfer was happily made in the present ministry, which has lasted thirty-two years—a protracted term, which has inspired the recent generous vote of the congregation to invite Dr. Thayer to continue his pastoral relations during his life, with the co-operation of an associate, who in the person of John H. Wilson, entered upon his office in September last.

Wanted: Men!

By Curtis W. Reese,

The First Unitarian Church, Alton, Ill.

THE age long cry has been, Wanted: A man!—a man to think, to plan, to lead. Hence, the age long effort has been to produce a few towering personalities who could think and plan and lead. This age long effort has not been a failure. It has produced men, strong and true and courageous. But its emphasis has been one man, not men. Its chief aim has been to produce powerful personalities to lead, not powerful men able to lead themselves.

It has been claimed that men naturally want a master. It is told of a huge giant that he took for his life motto, "I serve the strongest." Upon being told that the chief of the city was the strongest, he served the chief. When he discovered that the duke commanded the chief, he served the duke. When he discovered that the king commanded the duke, he served the king. When he discovered that the emperor commanded the king, he served the emperor. And when the giant heard the emperor say that he feared the devil, he immediately began serving his satanic majesty. This I fear is the inevitable result of continually hunting for someone whom we may obey.

Our great need is not a man whom we may follow and serve, who shall command us. In fact, there has never been a great people produced by following a great leader. Great men have inspired people to self-discovery and thus helped them in becoming great; but never has a people become great by following in the footsteps of a great leader.

We frequently hear speakers lamenting the absence of great men. They speak with deep emotion of the prophets and pioneers and heroes and gods of the past. They cry out in their agony, "Oh, for a Moses, an Elijah, a Paul, a

Luther, a Washington, a Lincoln. Verily these were great men, but the offices and stores and shops and streets are full of men who are the equals of these in training, in character, in personality. Such men are so numerous that they attract little attention. The average is so high today that the would-be-master finds few to serve him. Wanted: not a man, but men; not a master, but self-masters.

I.—Wanted: Men of Capacity.

Capacity is the power to receive, to acquire, to hold. This power every individual born into this world has the right to receive from his ancestors. And if he has not received a portion of this power, a small portion at least, a portion capable of being increased, then not he but his ancestors are to blame.

Every individual born into this world has the right to be born right. But once the individual has received a little capacity, he must multiply it a hundred fold; he must increase his power to acquire by acquiring, his power to hold by holding. Man has no right to lay the blame for his failure on the past, when once the past has given him a start. Nor can he lay the blame entirely on his environment. Environment has much to do with developing capacity—more than some have thought. But it is entirely possible for man to rise above his environment; yea, it is imperative that he rise above his environment. The science of eugenics, i. e., good birth and the science of euthenics i. e., good environment must be supplemented by a science yet unnamed, combining all that is autohelpful. We need men with souls big enough to receive, to acquire, to hold all that realms yet unknown may contain.

II.—Wanted: Men of Ability.

Ability is the power to do. Receiving, acquiring, holding is not enough. We need men who, in and of themselves, are able to bring things to pass. Not men who wait to be led. Not men who read documents of the past in order to know what to do. Not men who look to an ecclesiastical organization in order to know what is right to do. Not men who consult weak and inefficient policy-players, who have no convictions, in order to know when to do. But men, not a man, bigger than the past, bigger than ecclesiastical machines, bigger than policy; men as big as TRUTH, and as powerful as RIGHT. Men of ability, men who do not stumble over things of no account, men who wring success from the grasp of failure, men who do not use the "straw test" to see which way the wind blows but who change the wind, men who do not ask an authority what and when to do, but who do without asking.

III.—Wanted: Men of Vision.

The kind of vision I have in mind is simply constructive imagination. This faculty of the soul has been most grossly misapprehended and misrepresented. Folks with no imagination have thought that those who possessed this choice faculty were wild and dreamy fools, and have crucified them. But constructive imagination planned the pyramids, outlined the journey across the Alps, proposed the Panama Canal; constructive imagination conceived human freedom, brought forth human responsibility, and announced human dignity. The constructive program that imagination has not foreseen has never been.

In the past vision has belonged mainly to THE MAN, but henceforth it must belong to ALL MEN. Wanted, not a man to see, but men to see.

I insist that what the world needs is not a man to see what others ought to do, but men who can see what they themselves ought to do. Never can the world become what it ought become while men see through the eye of THE MAN.

IV.—Wanted: Men of Conviction.

We may not be able to determine exactly what action is right, nor what right action is our specific duty, but we are able to determine that it is our duty to perform that action which we believe is right and which we believe is our duty. But even this may lead to only half hearted action, action produced by logic only; but when belief passes into conviction, becomes vital and dynamic, then results are accomplished. Deep and intelligent conviction backing up rational belief, is positively, irresistible. The torch may be applied, the cross raised, the guillotine set in motion, but the influence of intense and intelligent conviction backing up rational belief can not be killed.

The one great danger in free thought, in liberal religion, is breadth of sympathy is that we will have few beliefs and no convictions. Liberalism means or ought to mean not fewer beliefs but more beliefs, not negative beliefs but positive beliefs; and liberalism means or ought to mean not less conviction but deeper conviction. It is better to be a "bigot" with convictions than a "liberalist" with no convictions."

Dr. Foster of Chicago University defines religion as "A Conviction of the attainability of universally valid satisfaction of the human will." Now, if religion itself is a conviction, then surely no man can be truly religious when merely nominal in his beliefs. A nominal man is one who says he believes, but doesn't act as if he believed. A man of conviction is one who believes, and enthusiastically lives his belief.

V.—Wanted: Men of Courage.

Courage is "that quality of mind which enables one to encounter dangers and difficulties with firmness" and resolution. Courage doesn't mean that fear is absent. It simply means that firmness and resolution are present. Lack of fear means lack of brains. But men of courage act in spite of fear.

Courage is the stuff of which heroes are made. But the day of the hero has forever past. Heroes are so numerous that no one may be singled out as the hero. No longer do we want a hero to worship, but heroes to act in every department of life. There is call for heroism, moral and otherwise, in the shop, the store, the office, even as on the field of battle. Wanted: men of courage to oppose wrong and to advance right, to oppose slavery and to advance freedom, to oppose all that opposes life and to advance all that advances life.

VI.—Wanted: Men of Persistence.

Capacity, ability, vision, conviction, courage; these are absolutely essential, but they are nearly powerless unless perfected in persistence. The everlasting beating of water batters the rock away. The eternal seething of lava bursts the earth asunder. The never ending upward pressure of life forces all obstacles away and produces better and ever better personalities. Persistence is the law of victory.

To be a good "starter" is well, but to be a good "finisher" is better. The great cause of failure in movements for right is lack of persistence. To start, and stop, without completing the job, is worse than not to start at all. Vigilance is the price of success. The wiser representatives of the vile classes of society have long since discovered the weak point in movements for better things and they simply lie low till "the storm blows over"; only the unthinking representatives of the underworld will fight a movement for civic decency, only those who are not wise enough to know that in fighting the movement they are striking a death blow at themselves. The vile persons who make persistence absolutely essential in a clean-up, who are the real opponents of a clean-up, are those who quietly wait for the cessation of activities before resuming their former lawlessness. Only never-ending resistence can defeat these "wiser ones." Wanted: men who do not know how to stop!

MISSIONARY WORK IN A CANADIAN CITY.

Solid luxury! I am now seated near the open fireplace in the church study. The logs crackle with merry glee as the flames ascend the chimney. I gaze around in comfort. Over the mantel-shelf hangs a large engraving of Francis David preaching before the Diet of Torda (the gift of Mrs. Loud of Montreal). Each side of the fireplace running from floor to ceiling are shelves lined with books. On the walls hang a few pleasing pictures and photographs. Over the door, to my right, there smiles down upon me the autographed photo of William Howard Taft with his compliments to All Souls' Church, Winnipeg. Before me stands my desk and typewriter, and over against the folding doors leading into the church parlor lies a couch, inviting me to lounge and reflect upon the pleasantness of my lot. Solid Comfort, indeed!

B-r-r-r! Outside it is 37° below zero, and the cold is accentuated by a none too gentle breeze blowing across the prairie from the West. I hear the crunching of the snow and the jingling of bells as laden sleds pass the window. Occasionally the ear is further startled by the "sound of the pipes" and the measured tramp of many feet, and I know a company of soldiers out on parade is marching by the church. Three months ago I should have gone to the window to see the boys in khaki and kilts pass by, but now the sight has lost its fascination, and I breathe a heavy sigh as I think of the awful meaning of war; besides, the kilts are now covered by long overcoats. My luxury is marred with sorrow, and I breathe the prayer, "O Lord, how long, how long?"

I have always dreamed of a study in the church. I never had one before. I did not dream I should have one so soon here. My wife now says, "It seems strange not to have a man around the house," but she is compensated by the fact that she does not continually have to say, "Keep quiet, children! Your papa's in his study!"

The hardships of missionaries, forsooth! One would almost think I was describing a well-established church in an old parish in Massachusetts. Well, this study is a haven of rest, but also a centre of activity. Young fellows going further West come in for advice and consultation, or, having just landed from Manchester and having Unitarian connections in the "Old Country," ask the pastor's assistance in hunting a job. Occasionally the study becomes a confessional.

But why continue, since most parsons' studies tell the same tale? Once a month the place is thoroughly fumigated as the church board discuss the problems of the church over their pipes. They all admit it's a pleasant place to meet, and in the purple haze of the fragrant weed the knotty problems of ecclesiastical administration, etc., etc., are discussed.

Three years ago one wouldn't have believed it, though none of us were "hard of heart and slow to believe." But it doesn't seem possible. Manitoba Hall now has a touch of romance in our memories. There was nothing romantic about it in those days, however. Now, as we enter the church, we are greeted by an atmosphere of reverence and stillness, and we take our pews in silence as we await the opening chords of praise. Then, we climbed two steep flights of stairs and were greeted by the stale perfume of the Saturday night dance, the notes of an untuneful piano, and crude lithographs looked down upon us unashamed. Yet, for all that, the highest tribute to the spiritual genius of our faith was paid to us while we worshipped there.

It came about in this way: A reporter, who was writing on the various denominations in the city, prompted—as he afterwards confessed—by curiosity not untinged with scorn, came in to write about the Unitarians. As he summed up the results of his visits to the various churches in the city some months afterward he said in effect: "I cannot say I was much impressed by the sense of reverence and of worship in most of the churches; as a matter of fact, it seemed to be painfully lacking. Strange to say, I was impressed really in only two services. One held in ———— church (Anglican), the other—and am aware I shall surprise some of my readers—held by a group of people belonging to a despised faith, meeting in Manitoba Hall. They call themselves Unitarian. Whatever their name, I felt more strongly than in any service I had attended in Winnipeg, the presence of the Lord in their midst." When I read this I felt my old Methodist instincts revive within me, and I nearly shouted "Hallelujah!" And then they will tell us that we Unitarians haven't got religion!

When we first started our work in this city we were looked at askance. To tell the truth, it was felt by some—to put it bluntly—that we were butting in where we were neither needed nor wanted. Insignificant though we were, we were not ignored. A professor in one of the divinity schools, for Winnipeg is the headquarters for several denominations in the West, made the remark that our work was unnecessary because it was already being done by the other churches; and while it may be true that Unitarianism had served a noble purpose in the past, its work was long since ended; in fact, the stream of vital religion had long since passed us by. The editor of one of the leading dailies, however, in an interview with the pastor of the church, expressed the opinion that we were badly needed, for there were a lot of narrow and bigoted religionists in the city, but regretted for this very reason that he could not give us much support, although his "personal leanings were our way."

To get newspaper publicity at first was no easy task. It reminded one of the difficulties portrayed in the New Testament for the rich man who would enter heaven. But fortune favors the brave. The opportunity came to address a prominent women's organization on "Nationalizing the Immigrant Child," and, having rather pronounced views on the matter, and by chance these views happening to be in line with one of the dogmas of the opposition in politics, I awakened next morning to find that the paper of the said party had reported a column of the address. I became at once respectable, if not respected.

This gave me a cue. The school question is one of the most grievous problems in Canadian political and religious life, especially in this province. Having mainly the purpose of bringing the church before the public, and also of identifying it with the vital interests of the people, a few sermons were announced on this topic, and while it was impossible to get space for purely religious themes, the papers were glad to give space for this. It led to some discussion. It stimulated interest. What was more important as far as we were concerned, it called attention to the church. This gradually broke down prejudice. People outside of the church began to get the impression that Unitarianism was not Anti-Trinitarism, and that our object was not to build up a sect, but to stimulate the thought and action of the community along all lines, and before he knew it the pastor was asked by all sorts of organizations outside of the church for addresses on various social themes. In fact, one day he almost fell down when, on answering the phone, he was asked to give an address on the church and social problems to the divinity students in the largest of the local colleges. The middle wall of the partition had been broken down. He has addressed that same body twice since, and recently one of his lectures was printed almost in full in the college magazine.

In February, 1913, Dr. Crothers visited the city as Billings lecturer. The history preceding his visit is most interesting. I called up two or three clubs, and the registrar of ———— (It's fashionable to censor news in the empire today) to secure invitations for him to speak. I was met by the query, "Who is Dr. Crothers?" I was successful in leaving the impression that, if they did not know the reflection was upon them, and not upon Dr. Crothers.

However, I found two or three good people who were lovers of "The Gentle Reader," who expressed an opinion that it would be a severe reflection upon the city if Dr. Crothers were not given a hearing, and ere two days were past I enjoyed the situation of refusing invitations for the favor of his presence.

Two distinguished audiences greeted him, and the two leading clubs, whose guest he was on this occasion, were free in expressing the opinion that he had given them the treat of the season. He does not know it; I have never told him, but he really made us respectable in the city. It has been suggested that, if we ever build a parish house in connection with the church, we call it "Crother's Hall."

That spring the problem before us was that of building a church. Through the efforts of Mr. Vrooman, a lot on a suitable site had been purchased some two or three years previously. We knew that, of ourselves, we could never build a church. Our people were generous, but none were wealthy, and the fire laws would not permit the building of a modest frame chapel. Through the kindness of the A. U. A., I was invited to go East for the anniversary meetings, and present the cause of the Canadian work.

The memory of that week will ever remain one of the sacred recollections. When the situation was fully put before them, the A. U. A. rose in a noble and magnificent way to meet the occasion. The interest manifested in this Western field by brother ministers was as inspiring as it was stimulating. It was my privilege to address several Eastern congregations. Everywhere the same hospitality, the same courteous hearing, the same generosity.

I returned home after nearly two months' absence, fired with enthusiasm. The congregation here, strained to the very utmost to meet the conditions laid down by the A. U. A. ere its grant could be forwarded.

On the first day of July the pastor turned the first sod on the lot, borrowing a coal shovel from the nearest neighbor for that purpose. (Alas! The coal shovel showed in the photograph appearing in the press next day.) On July 19 we laid the corner stone, the mayor of the city gracing the occasion with his presence and the leading Congregational minister gave us his benediction. At last we felt we were entering the pale of grace.

October 1 found us within the unfinished church. October 19 all was complete for dedication, and we were made additionally happy by the presence of Rev. Copeland Bowie, of the British and Foreign Unitarian Association, and also by the presence of the Rev. F. W. Pratt, the field secretary of the associations.

Since then the movement has grown in influence in the life of the community and is already a recognized institution in the city. The pastor is welcomed into the Ministerial Association, has become editor for the Canadian Welfare League, and edits also a weekly religious column in one of the leading dailies.

Things would have continued to have gone well with us but for the war. The business men of the church have been hit hard. Several of our American families have returned to the States, and by spring most, if not all, of them will have gone. This, with the business depression, presents a more than serious problem. Yet the few families that are left are facing the situation with hope and courage, for they believe in the work of our cause and are loyal to the church. If we can weather the present crisis, a great future awaits this church, though, as things look now, it will mean marking time for at least two years. But we are united, and that is the chief thing.

One of the problems attendant upon the war is that of unemployment. We have had with us for some time now the "homeless man" problem. We are doing our share to meet this problem. Through the generosity of some of our friends, we have equipped the church basement as a dormitory, and for the past two months we have provided bed and breakfast for an average of fifteen men a day. The class of men are those who have been used to a decent standard of living, and to whom the coffee house would prove a degradation. This work has been undertaken under the supervision of the pastor's class in Sociology, with the assistance of the Alliance. (One could write a whole chapter on the work of the Alliance in this church.) This, again, has called attention to the work of the organization in the life of the city, one of the workers in the Associated Charities expressing that its moral influence upon the other churches could not be overestimated.

This is the second missionary church of which I have had the privilege of being pastor. Some one has said that our work is to place emphasis upon wherein we differ from orthodoxy. I find myself in total disagreement with this attitude of mind. I admit that there are certain principles concerning which we cannot keep silent, about which we ought not to keep silent, but one of the most vital things we are in danger of ignoring is the sense of historic continuity. We are children of the great Christian past, and just because we have won for ourselves intellectual and dogmatic freedom, so the past should become full of deeper meaning for us. Without pride or prejudice, the duty is ours to demonstrate that indeed we are "most Christian."

The Unitarian minister in a hostile community, who makes it his task to reinterpret the real life underlying the old doctrines, recognizing that at some period every creed, every dogma was a vital interpretation of some living experience, will not go unheard in that community; and what is more, without violating any principle, he will make friends of those who formerly regarded him with open suspicion. Of course, there is the great social task facing the church, but this started out as a brief descriptive article of missionary work in one of our growing Western cities.

I see the study fire has gone out, but as I have communed with the recollection of the past two years the fire within has been fanned to a brighter flame. As one looks back, one says, "Thank God!" As one looks forward one also says, "Thank God!" I cannot say with Dr. C. W. Eliot, "I was born and bred in our happy Unitarian faith," but one can be thankful that one has the privilege of preaching it.

HORACE WESTWOOD.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

THE CHURCH'S SECOND FAILURE.

THERE has recently come to my desk from far-away England a stirring document, which presents a moral applicable not merely to the people of Great Britain at this critical period of their history, but to all peoples everywhere at any time either of security or peril. Primarily an indictment of the action of the English church in relation to the present War of the Nations, this article embodies one of the most wholesome interpretations of Christianity, as the religion of Jesus of Nazareth, which I have ever seen. It appeared originally in the *Manchester Guardian* for December 3, 1914, was entitled "Wounded," and was signed simply by the pseudonym "Artifex." It is now known to have been written by a Canon of Manchester. In unabridged form, the article is as follows:

"I do not propose to write this week about any of the sights I have seen, or of any of the terrible things I have heard, among wounded soldiers in hospital and elsewhere. No, my title is suggested by something quite different. I do not as a rule quote texts in this column, but I confess that my title is suggested by the well-known passage 'what are these wounds in thine hands?' Then he shall answer: 'Those with which I was wounded in the house of my friends.' For it seems to me that the cause of religion is suffering very terribly from the almost total failure of the church to make any effective protest against the spirit of hatred and falsehood which is always one of the most deplorable products of war. Indeed, it is hardly a question of protesting against it. Many Christian people seem to do their utmost to foster it.

"Thus at a rural deanery meeting in Lancashire last Friday the Archbishop of York's suggestion that prayers should be offered for our enemies was met with what the report calls a hostile reception. That is to say, when the Archbishop makes a very obvious suggestion, in the very words of Holy Scripture, the official representatives of the church cry out at him as if he had suggested something wrong. One vicar seems specially to have distinguished himself. He declared that he had read the Archbishop's speech with disgust (he must, I should think, read the greater part of the New Testament with exactly similar disgust), and said that the habit of condoning atrocities seemed to be much in vogue at clerical gatherings. If by condoning atrocities he meant praying for one's enemies and those that despitefully use us, and trying to find all possible excuses for them, then I am equally surprised and delighted at his report of clerical gatherings. I am surprised, for I certainly have not noticed any excess of such a spirit at any which I have attended. And I am delighted for a similar tendency seems to be displayed in several notable passages in the Gospel and Acts.

"The most extraordinary statement, however, of all those attributed to the vicar, and the one which makes one doubt if the report can be correct, is the following: 'He had not the smallest intention of praying for the Germans until they showed some change of mind.' If one did not make the fullest allowances for the heat of the moment and for excited feelings, one could only call this one of the most shocking utterances a clergyman could possibly be guilty of. For what is it but to delare, *ore rotundo,* that the speaker did not mean to follow the example of his Master, nor make any attempt to practice the religion he preaches? Does the speaker believe in prayer? I do not doubt that he does. I do not doubt that he is usually and when not excited by war-hatred, a devout and religious man. But if he really believes in prayer he should reflect that his prayers might be one of the means towards moving the Germans to a better frame of mind, and that to say he will not pray for them till they change is rather like saying that he will not allow starving people any food as long as they persist in being hungry, or sick people any medicine till they get well.

"I should not have discussed this deplorable outburst if it were a solitary instance. But the disgrace of the church is that it is Atheists and Socialists, alike in England and in Germany, who are exposing false charges of atrocities brought against their enemies and trying to allay bitterness, and reminding men of that renewal of brotherly relations and social ties which must take place between the hostile nations after the war is over. The *Vorwarts,* in Germany, seems the only paper which steadily refuses to foment bitterness by lies. In England I have not read anything which comforted me so much as a chance copy of *Justice,* the organ of the Social Democratic Federation, which a friend sent me. In the meantime, our pulpits resound to firey appeals to the worse passions of men, and Mr. Bernard Shaw, hardly a Christian leader, laments that neither in London, Paris, nor Berlin, is a man found to stand up and say, 'Sirs, ye are brethren. Why do ye wrong one to another?'

"People will say that I am unjust to the Church. But did any single clergyman raise his voice against the utterly absurd tales, of which we are all now a little ashamed, of people with their hands cut off? Sometimes it

was a nurse, and sometimes a child, now two little girls, and now a lad of sixteen, and now a Red Cross man. The patient was in Walmersley, and in Tottington, and in Wilmslow, and Bolton Road, Pendleton, and at Irlams-o'-th'-Height, or Station Road, Swinton. I wrote to all these places and to all the people who were supposed to have seen the sufferers. Of course it was always somewhere else. And of course my informant was always certain the tale was true. And now we are assured that it is an established fact that no case of a mutilated person has yet reached England from abroad. Christian people seem to have misinterpreted that apostolic assurance that 'charity believeth all things,' and to have forgotten the further assertion that 'charity delighteth in the truth.'

"Many people seem to think that this flood of hatred and malice does not matter. It will pass, they think, and leave nothing behind it. Not so. Every overflowing flood leaves behind it filthy deposit of slime and mud, fit to breed fevers and plagues. I am sure that thought is creative, and that out of cruel, bitter and false thoughts cruel, bitter, and false deeds will spring. If all, and more than all, that has been said of the Germans were true, it would still be our duty not to be overcome of evil, but to overcome evil with good. It seems to me that the present is an unrivalled opportunity, such as most of us have never had before, to practise a little Christianity. And it seems to me that most people are resolving, with an unanimity never seen before, not to avail themselves of it."

Just here, now, in this thrilling article of the English canon, do we have a revelation, as startling as it is depressing, of what may be regarded as the second consummate failure of the Christian church in this age that tries not merely the souls of men but also the ideals of institutions. The first failure of the church, as all the world now acknowledges, was its collapse at the outbreak of war between the seven nations on the first of August last. Here was a time when, if ever, the church should have stood like a granite wall against the loosened flood of international passion. Here was a God-given opportunity for the church to prove the sincerity of its gospel, and reveal the power of its machinery. All the people of the countries involved were members of the same inclusive church. They worshipped the same God, hailed the same prophet as Lord and Master, professed the same faith, prayed the same prayers, spoke the same language of the spirit, sought the same ideals of brotherhood. Why did not this stupendous institution, with its sacred traditions, its august authority, its vast wealth, its millions of members, avail anything to keep the peace? How is it possible that this great organization of spiritual energy did no more to stop the mounting tide of hate than King Canute to stop the moving waters of the sea? Would not one word, bravely spoken in Christ's name, have stilled this international hurricane, even as one word, spoken by Christ himself, is said to have stilled the tempest on the Galilean lake? Explanations, of course, are many. But even the thronging cluster of these explanatory apologies cannot hide the disheartening fact that the church accomplished nothing. Nay, more! The church not only failed, but did not even try to succeed! The history of that dreadful week of mid-summer madness may be searched in vain for any direct intervention of the church, apart from the devoted labors of the little group of peace advocates gathered in Constance for a promised congress. The church simply did not count. Nobody apparently expected it to count. The events of those few days could not have been more terrible and their succession more rapid, if Christianity had never been heard of, or, if heard of, had never gone beyond the confines of ancient Palestine. The Huns and Tartars simply rode roughshod over the face of Europe—and the church availed no more to stay the onslaught than a stone beneath the hoof of Attila's battle-steed.

This failure to stop the war was certainly bad enough. But everything was not lost by any means. At the very worst the church stood convicted of unpreparedness, or weakness. Its purposes, however, were still as good, and its ideals as true, as ever. Impotent to prevent the outbreak of hostilities, it could still do a mighty service in stilling passions, softening enmities, and keeping open the clogged channels of goodwill, while hostilities continued. When indeed was there a better time than these hideous days of blood and tears for the church to point out the better way of honest diplomacy and sane arbitration of national differences? When was there a grander opportunity than this period of "wars and rumors of wars" for the church to make manifest its gospel of "peace on earth, goodwill toward men?" When again could the church expect such a chance to point out the futility of

force and the blessedness of love, as the abiding law of life? With every other instrument of reconciliation blunted—every other road to mutual understanding and sympathy closed—every other agency of international goodwill destroyed—the church still remained, impotent to be sure, as its failure had just attested, but faithful still to its unshaken gospel. Now, surely, was come its appointed time! To bid infuriated men to "put up again the sword into its place"—to teach men to love not merely their brethren but their enemies—to show to men the day which sometime and somehow must surely come, when "nation shall not lift up sword against nation, neither shall they learn war any more"—here was a task which might well give strength and courage to the weakest of men or institutions! Never, surely, was a clearer pathway, a more urgent duty, a nobler opportunity. Beautiful upon the mountains have been the feet of him that publisheth peace at any time—but never surely more beautiful than at this time when the mountains of earth are shaken as by an earthquake and the skies of heaven are lost as though in the chaos of primeval darkness!

Failure to stop the war may well be regarded as excusable, all things considered. Failure, however, to answer this moral challenge which sounded long and clear, like the call of some "mystic trumpeter," amid the whirlwind of war-declarations that swept across Europe in early August, may well be regarded as inacapable of defense. And yet it is just this second failure which must now be put down, however regretfully, to the eternal dishonor of this pitiful instiuation. The English cannon, whom we have quoted, makes the situation perfectly clear in his scathing article. The English church, sworn to the worship of Him who preached the Sermon on the Mount and laid down the two great commandments of love, is now doing its utmost to sustain and further the war which the Allies are waging against Germany, Austria and Turkey. Daily it is committing the monstrous crime of encouraging enlistments in the English army. Frequently it is debauching itself by the foul indecency of joining enlisting soldiers to "war brides," that they may propagate ere they perish. The Archbishop of Canterbury stands in the Guildhall and endorses the war "in the name of the Prince of Peace." The Bishop of London doffs his altar-togs and dons the uniform of a London regiment that he may thus the better fan the war-flame to conflagration. Nor is the church content merely to urge on the bloody conflict. All this service might be rendered faithfully and well—even defensibly, on the score of national security—and still good work be done in prompting a spirit of fair-dealing with, if not actual love of, the foe! But no! The church must go "to the limit," or not at all! Therefore does it busy itself with spreading calumnies against the Germans—revolt against the noble appeal of a great-hearted churchman for prayers for the enemy—and leave it to a Social Democratic paper like *Justice* and a heretic like Bernard Shaw to keep alive in the English world the spirit of human brotherhood. Patriotism is a great word, no doubt! But what about Religion? One's country is precious, I will not deny! But what about one's God? Surely, there must be room, even at such times as these, and even in English hearts, for some faint spark of feeling for humankind—and surely the church would seem to be the natural agency for cherishing this spark! And yet, we have but to "look around" us to be disabused. The English church as a whole today knows almost no gospel but that of force and hate—and so far as the church guards the portals of English hearts, no sentiment of pity is allowed to find its way therein.

And what is true of England is true also of all the other warring nations! Nothing in this terrific episode is more remarkable than the steel-bound unity of the German people, and in this unity the Christian church has its essential part. The churches of France are with one accord supporting the government in its prosecution of war, thus agreeing to forget, or ignore for the time being, all past grievances and quarrels. In Russia, the church has placed at the head of every regiment a priest, whose duty it is to hold the cross in front of the soldiers as they move into battle. Again and again have come photographs from the front, showing German, French, Russian or Serbian troops listening to a sermon

or kneeling in prayer before an altar, preparatory to slaughtering their brethren in the opposing trenches. Never was a greater, more bitter, more cruel struggle than this which is now deluging the earth with blood and tears—and yet the church is in it "up to the hilt!" In the name of the church, says John Morley, in his *Voltaire,* "more human blood has been violently shed than in any other cause whatsoever." And the record, even at this late day, is apparently to remain unchanged.

Nor can we here in America, far removed from the stress and strain of the combat, assume with any justice the "holier than thou" attitude! What would the American churches be doing, if this country, for any reason or by any chance, should be dragged into war with Germany or Japan? Is it unjust to venture the prognostication that the dual failure of the European and English churches would be repeated on this side of the Atlantic? Does even the most optimistic among us believe that our churches would stop, or very resolutely try to stop, the outbreak of such a war? And is it even for a moment conceivable that, with the war "on," very many of these churches would refrain from fostering the flaming passions of international hate? If anywhere in Europe today there is an exception to our indictment, it is to be found in the Roman hierarchy. Pius died blessing peace, not war. Benedict's hostility to the war, whatever his motives, has not wavered for a moment since he assumed the triple crown. Cardinal Mercier's famous pastoral is the noblest protest against the present barbarism that the world has heard. Certain French priests are at this moment in trouble with the government because they persist in speaking prayers for peace! It is possible that a similar exception to the rule might glorify our country, if it should be cursed with war. But certainly nothing beyond this could be hoped!

To the true believer in the Christian gospel, this second failure of the modern church is a thing far greater and more terrible than the first. To fail as a practical influence in the world is nothing! The noblest of men, as well as the finest institutions, have failed more often perhaps than they have succeeded. But to fail in adherence to convictions, in loyalty to ideals, in firmness of faith—this is a tragedy indeed! To the observer, it would seem as though the church's work were rigidly defined for it by the terms of this present struggle. To preach goodwill, to magnify the great all-embracing concept of humanity, to inculcate sympathy and even love for the enemy, to denounce war and bless peace—here surely is its task, if it serves not George V, or Wilhelm II, or Nicholas II, but God; and if it seeks not England's, or Germany's or Russia's predominance, but the establishment of the Kingdom of Heaven upon the earth. But it sees not yet this great ideal, however it may prate about it; or, if it sees the vision, it dares not be faithful thereto. Narrow nationalistic patriotism is still our religion. We must wait, even in the church, for the higher revelation.

THE UNITARIAN PILGRIMAGE.

One of the delightful and profitable features of the journey to the conference in San Francisco next August is the opportunity to visit Unitarian churches en route. The trip has been planned with this especially in mind, and the churches concerned are already making plans for the meetings which will result. There have been requests from several churches far from the route as planned, for delegations at least to visit them. In some instances it will be possible, by careful preliminary planning, to arrange for such delegations. At centers like Portland and Los Angeles, for instance, speakers will visit churches of the vicinity, spending the time which the main party spends in the larger places. The Unitarian Pilgrimage (as the party is getting to be called) offers in this way an exceptional opportunity of visiting cities of Western Canada and the United States. The party will go into these cities not merely as tourists but as friends, with a special reason for the visit. At the larger places time has been provided for meetings, but time and facilities are also afforded for sightseeing. The American Unitarian Association, as has already been announced, is to cooperate with the general conference by sending a speaking party on the tour of such qualities as will insure the success of the meeting.

Full details regarding arrangements for the trip which can be made at very low cost may be had by applying to Thos. Cook & Son, 336 Washington St., Boston, Mass., which firm is to conduct the party, or to the Rev. Sydney B. Snow, Chairman of the Committee on Transportation, 2 Chestnut St., Boston, Mass.

A man may lead a double life, but that doesn't entitle him to a double funeral.

MIDDLE STATES NEWS

The First Unitarian Church of Philadelphia.

Since January 1st our three churches in Philadelphia have been working as a unit in the face of a Billy Sunday revival. Of course we have not hoped to stop the rush of that tide of passionate energy, colossal conceit, unimaginable coarseness, atrocious doctrines, and writhing moral earnestness. But we pleaded for reasonableness in our daily articles in three newspapers, and have kept before the people steadily our grander ideals and doctrines. We have carried on a book-room half a square from the tabernacle, where some thirty persons a day have sought our tracts. Our first stroke was to get out 1,000 people to hear Dr. C. W. Eliot deliver his notable address which has since come out as a tract with the name, "Our Crying Need of a Renewed Christianity."

From January 17th to 22nd inclusive we had a most successful week of Special Endeavor at the First Church with Rev. W. L. Sullivan preaching each evening. Congregations ranged from 300 to 600. A second week, almost as successful, followed at the Germantown church with Messrs. Sullivan, Reeman, Hussey, and Pierce as the preachers.

Sunday morning congregations, especially at the First Church, have steadily increased. At Germantown a special increase of new members is appearing. Many letters, both friendly and hostile, come to the three ministers, and in every way a new life seems to have started up. We have just ended a series of four evening meetings at the Girard Avenue Church, where Drs. Goldsmith and Cressey have been the preachers. Thus we have had a revival of about three weeks' duration with very satisfactory results. In another week the National Federation of Liberals will hold a four-day session here as the climax of all.

The Northside Unitarian Church, Pittsburgh, Pa.

Our congregations are holding up remarkably well, and the people are exhibiting a very pleasing interest in all the departments of the Church work. The year began September 1st with the Church entirely redecorated inside and the exterior woodwork repained, and with a new pipe organ installed during the summer with the aid of The Carnegie Organ Fund. The organ was a much needed addition, as during the five years of use of the Church building the congregation had depended on a piano. There have been fifteen accessions to the Church membership since September 1st, and eighty since February 1, 1914.

On Sunday evening, February 7th, the service was in the form of a "Birthday" celebration, it being the fourth anniversary of Mr. Snyder's pastorate.

The Men's Club is carrying on weekly meetings on Monday evenings with debates, addresses, and discussions, in the nature of an open forum, which are proving very successful. The attendance runs up to fifty or sixty persons, many strangers being drawn to various meetings.

The Sunday school has a registration of 110 and an average attendance of 70. The attendance frequently reaches 75 to 80. Two adult classes, one pursuing a study of the sociological development of Old Testament literature, and the other discussing child psychology, are drawing good attendances.

The Young People are carrying on an extensive activity in dramatics, dancing, social entertainments, together with a study class in religion in modern novels. The Women's Alliance conducted a successful bazaar and dinner December 1st and are to have another dinner on February 23rd. The ladies have their usual program of studies and addresses, and are doing a large measure of social service work in connection with many of the city's organizations.

It is a congregation of many activities. The Church is open nearly every evening; the people are giving freely of their time and energy; the spirit of service and democracy is strong.

Northumberland, Pa.

The recent story of our Church is a very brief one. As you possibly have heard, Rev. H. D. Catlin was taken sick in April last and an operation at the hospital in May was followed by a long and nearly fatal illness, from which he has not yet quite perfectly recovered, though hoping soon to resume our Church service suspended in April.

Meanwhile our little flock, which includes some of orthodox antecedents, are looking forward to this reopening of the Church which has grown very dear to us all. In the interval we have not neglected to be busy with good works and the services of the community.

Meadville, Pa.

The Meadville Conference will meet at Jamestown, N. Y., March 22-23. The Associate Alliance of the district will meet at 2:30 on March 22, in connection with the conference, as usual, and the rest of the time will be given to the conference meetings, including an hour in the interests of the Federation of Young People.

In our own church the most important outward events have been the complete refinishing of the walls and woodwork of church and parish house, the recarpeting of the church, the grading of the grounds and the general improvement of buildings and grounds at a considerable expense.

All the organizations are alive and busy. The Men's Club is discussing throughout this year the questions relating to boys and young men, for this has a special interest for our local situation, where we have not and do not want to have a Y. M. C. A., but where something of the kind is needed. The Women's Alliance in its study class is having papers on famous Unitarian women. The young people at their Sunday evening meetings are having talks on the great ideas of Unitarian leaders. There are various other clubs for young people and we have the use of the gymnasium for three of these clubs.

The Sunday school has secured for its leader

Prof. R. J. Hutcheon, of the department of the philosophy and psychology of religion in the Theological School, and so is very fortunate.

A special committee was appointed for one year at the annual meeting to promote publicity and efficiency. This is a committee of business men and its first plan is to place a handsome and useful bulletin board in front of the church.

Meadville is to have a six-week revival, under the direction of Mr. Biederwolf, with tabernacle and all the accompaniments. It is understood that some of those in charge locally have arranged with the leader that here he shall not attack Unitarians as he has done elsewhere. We are waiting and shall deal with events as they come along in this matter.

Our Sunday services are the best things and are well managed and attended.

LANCASTER, PA.

The Lancaster Church, like the other Pennsylvania churches, is engaged in interpreting liberalism in the midst of a community given over to a revival. The first week of the special campaign of the church had an average nightly attendance of sixty people. Mr. Reeman was the speaker at all the services. Bad weather prevailed throughout the week. Most all the attendants were strangers. Much newspaper publicity resulted as all the papers gave daily reports varying from half a column to a column. Sunday, January 17, ten new members were received, the largest addition at any one time in the history of the church. A class for men and women to meet at 9:55 on Sunday mornings to discuss the great subjects of religion is being organized under the joint direction of the minister and Mr. Garvin. At the February meeting of the Men's Club Dr. V. W. Dippell and Mr. Reeman debated the question: "Would Economic Socialism Impair Personal Efficiency?" Dr. Dippell taking the affirmative and Mr. Reeman the negative.

ROCHESTER, N. Y.—FIRST UNITARIAN CHURCH.

As a leave of absence granted the minister of the church, Rev. Edwin Alfred Rumball, extends through February, the trustees have engaged the following: February 7th, Prof. Henry B. Robins, Ph. D., of the Rochester Theological Seminary (Baptist); February 14th and 21st, Rev. B. R. Bulkeley, of Beverly, Mass.; February 28th, Rev. Howard A. Pease, pastor of the Unitarian Church of Wheeling, W. Va.

On the first three Sundays of the past month the pulpit was filled by Rev. Newton Mann, of Chicago, who was minister of the Rochester church for nineteen years, and his coming drew to the services an increased number of veteran Unitarians and elderly persons in sympathy with the faith. On the fourth Sunday an impressively spiritual sermon on "Life and the Living of It," was given by Rev. H. T. Secrist, of Meadville, Pa.; and on the last Sunday Prof. Geo. Cross, D. D., of the Rochester Theological Seminary, preached on "The Letter and the Spirit." Professor Cross's broad-minded spirit, and his comment that "The barriers between the sects are certainly not so strong as they were," and "We are beginning to see things in a broader light," were made prominent by the Rochester press.

The church people anticipate an unusual treat at their Washington supper on the 19th, as it is expected that Rev. Mr. Bulkeley, who was a personal friend of Emerson's and a former pastor of the Unitarian Church at Concord, will consent to give personal recollections of Emerson at the entertainment after the supper.

Among the activities of the past month was an entertainment given by the Neighborhood Friendly, at which fifty children from a poor section downtown were the guests of 125 members of the organization. The children were amused with music on the Scotch bagpipes, and the dancing of the Highland fling, the sailor's hornpipe and the sword dance by a Scotch boy; there were story-telling and games, and ice cream, cake and candy were served.

JAMESTOWN, N. Y.

At a recent meeting of the Men's Club of our church, we were given an address by Dr. H. W. Mitchell, Superintendent of the State Hospital for the insane at Warren, Pa.

About 70 men were present, a fine representative company, and Dr. Mitchell was given close attention and the address followed by a most interesting and active discussion.

Refreshments were served and the people stayed to talk, not breaking up until late.

Dr. Mitchell's subject was: "Some Preventable Causes of Physical and Mental Breakdowns." Dr. Mitchell made an especially severe arraignment of alcohol as a beverage and gave it credit for much of the mental and physical distress, such as is seen in an asylum like that of which he has charge. It was an address that was worthy of a much wider hearing than it received.

There is talk of having Dr. Mitchell come to speak before a larger audience and I am safe in saying that few addresses of recent days have made such an impression upon those who heard it.

THE A. U. A'S NEW SECRETARY AT LARGE.

The record of the last meeting of the Directors of the American Unitarian Association contains an announcement which will be of especial interest to the members of our churches. During the last year no less than four of the members of the working staff of the Association have successively withdrawn. Last spring Mr. Foote withdrew from the secretaryship of the Department of Church Extension in order to take up the work of Professor and Secretary of the Faculty of the Harvard Divinity School. In the fall Dr. Wilbur withdrew from the field secretaryship of the Pacific Coast in order that he might devote himself completely to the work of the Pacific Unitarian School for the Ministry, and Mr. Bennett resigned the field secretaryship of the Middle States to become minister of the church in Youngstown. At the same time Professor Starbuck withdrew from his special work in the Department of Re-

ligious Education and returned to his professorship at the University of Iowa. This reduction in the working force has seriously handicapped the work of the Association during the current fiscal year. The loss has now been partially made good by the appointment of Rev. Louis C. Cornish to be a secretary-at-large. He has accepted this appointment and will begin his work for the Association on February 15th.

Mr. Cornish is one of the best known and best loved of the ministers of our fellowship. He has a wide acquaintance among his fellow-workers and is honored for his qualities of mind and heart and for his preeminent gift of friendship. He is possessed of sound judgment, co-operative spirit and rich experience. He was born in new Bedford some 45 years ago. While he secured most of his early education in New England, he completed his college course in California, graduating at Leland Stanford University in 1896. He was then for a time a teacher there in the Department of Ethics. Returning East he became secretary to Bishop William Lawrence of the Diocese of Massachusetts, and in that office not only disclosed his own gift for executive work but obtained a large acquaintance with denominational and parish problems. While serving as secretary to the Bishop he studied at the Harvard Divinity School and took the degree of Master of Arts at Harvard in 1899. The next year he was installed as minister of the First Parish in Hingham and has had there a fruitful pastorate of fifteen years.

Mr. Cornish has had a very successful career as a parish minister and has had experience in a variety of executive functions, serving the town of Hingham as an overseer of the poor, as president of the Arts and Crafts Society and the Village Improvement Society, and as secretary of the Memorial Committee which has just completed the building of the memorial tower adjoining the First Parish Church. While his work has centered in his Hingham parish his sympathies have been broad and he has travelled extensively in this country and in Europe, always interesting himself in the welfare of the cause of liberal religion. His summer home is in Peterboro, N. H., where he has often entertained visiting brethren. He is the senior minister of the Plymouth and Bay Association and a member of the Fellowship Committee of the General Conference. The Directors of the Association are glad to put the services of Mr. Cornish at the disposal of the churches. He will act as a friendly visitor, a counselor in our parish problems, and a helper in all good works.

THE MEADVILLE THEOLOGICAL SCHOOL.

Convocation Week, March 15 to 19, 1915.

Unitarian Churches are often criticised for slow or timid action in matters of social reform. If such slowness and timidity be granted as a fault, one virtue of that defect must be conceded as a desire to decide what is right and best to do before action is undertaken. In the multitude of those who "know so many things that are not so," and who are so impatient of inactivity that they must make unwise effort, if wise action is not possible, it may be of social value to have some persons more distinguished for study and thought than for rapid action in social crises. It is in the line of such careful study of things as they are, in order to see more clearly what they should be, that the Adin Ballou Lectureship established at the Meadville School summons non-resident and expert lecturers to help its students and those who take advatnage of the opportunity to form just opinions on social problems.

The Convocation Week of 1915, in which this lectureship is represented, has for its topic the vital problem of "Immigration and Race Adjustment." The urgent demand for just and mutually helpful relationship between the white and black races, will be presented by Booker T. Washington and Celia Parker Woolley. Dr. Washington's courageous, optimistic and helpful position is well known, and Mrs. Woolley, as Head Worker of Frederick Douglass Center, has convinced all who have studied her work, that the commingling of black and white in the effort to solve this problem of race adjustment works to successful ends.

Dr. William Elliot Griffis will show the reason for his faith in the unity of the human race and the mutual helpfulness of Oriental and Occidental peoples, when they understand each other and deal fairly and justly by one another.

Dr. Ross, of the University of Wisconsin, who pleads in his recent thought-provoking book, "The Old World in the New," that "America shall not be spent quickly for the benefit of pent-up millions in the backward lands," will add value to the discussion of immigration problems.

Dr. Graham Taylor will deal with the problems of friendly assimilation of our alien population with emphasis on the brotherhood of man.

Mr. Frederick C. Howe, the Commission of Immigration of the Port of New York, will give facts and suggestions from within the strong center of race adjustment. The fact that all the problems of immigration are now in debate at Washington and in the public press, because of the "Literacy Test Bill" now pending, gives timeliness to the discussions of this Convocation Week. That other fact, that the present war is likely to give the United States new and difficult problems concerning immigration, will make Mr. Howe's contribution to the discussion of especial value. It was hoped that Rev. Jenkin Lloyd Jones might give help from his wide knowledge and keen sympathy with all sorts and conditions of men, in threshing out these problems at Meadville. His annual pilgrimage to the South, and the necessities of the School Curriculum, which fixed the time of Convocation Week, frustrated that hope. Chicago, however, should be well represented in the group of attendants during this week.

Generous provision is offered for the entertainment of guests during the Convocation Week, and all details may be learned by addressing President Southworth.

WESTERN CONFERENCE NEWS

Ohio.

Cincinnati. First Congregational Unitarian Church. During the month of February the Senior Minister, Dr. George A. Thayer, presented a series of Sunday morning sermons upon Unitarian conceptions of God and the Bible, and the place of Unitarianism among the religions of the world. The Associate Minister, Rev. John H. Wilson, presented at evening services, on alternate Sundays, sermons dealing with the lives and influence of prominent men of the past few centuries.

The church held a parish supper on Thursday, the eighteenth, and on the seventeenth a Memorial Service in honor of the late Mrs. Joseph Wilby, for many years a staunch worker in its varied interests.

On the evening of Monday, February 15th, the young people presented a group of speakers, each actively working in some particular organized charity, who gave short talks upon their respective work, namely, The Associated Charities, The Shut-In Society, The Big Brothers Club, Teaching English to Foreigners, and Municipal Employment for those out of work.

In March the young people are to present a play, the proceeds from which are to go to some one of the charities of the city. The Sunday school is in process of reorganization, according to a regular graded system of religious education.

Toledo. Rev. Frederick J. Gauld, formerly of Leominster, Mass., was installed as pastor of the Toledo Church on Sunday, February 28th. As the matter for the March number of the ADVANCE has to be in the printer's hands before this date, a full account of this occasion will appear in the April number.

Michigan.

Ann Arbor. Rev. Robert S. Loring has treated the following subjects during the month of February:

Feb. 7. "Loyalty to Jesus Christ." From a Unitarian pulpit a Congregational minister proposes the above Platform for Church Unity. Inspiration we may receive from the past; but can we be loyal to a fixed point in the past and also be true to present duties?

Feb. 14. What Can God Mean to Us? It is said that no man knows God as surely as he knows his nearest friends. Yet what can be closer to us than that Large Law and Order in which we work and live?

Feb. 21. The New Ideal of Brotherhood. It must be more socially efficient and constructive than love to one's next door neighbor and charity to the poor.

Feb. 28. Creating a World Standard in Religion. There should be a respect and a sympathy for the good in all religions far broader than anything Christianity has ever practiced or even preached.

Illinois.

The annual congregational meeting of the Bloomington church showed all bills paid and, in most of the affiliated societies, a surplus. About 150 were in attendance and quite a number of members spoke and all were optimistic with regard to the future of the church.

The Alliance and the Ladies' Aid Society have voted to consolidate.

Rev. H. H. Burch, who became pastor in February, 1914, has been engaged for another year. He has been preaching a series of sermons on "Does the World Need a New Religion?" He will shortly begin a new series on "New Testament Sources of Liberal Religion."

The choir rehearsed Sullivan's "The Prodigal Son," which was rendered at a vesper service the afternoon of February 28th. A quartette had been engaged to assist the regular quartette, and the production was directed by Mr. James Melluish, who has been organist of this church for many years.

Iowa.

Humboldt. The minister writes, "I have nothing very new to report this month. The Sunday school is thriving, we have a very live adult class, of which I am president. New leaders are appointed from Sunday to Sunday, each one presenting some thought interesting to him or her—calculated to excite a discussion. This class is doing exceptionally well. The plan is unique and helpful. It is a sort of Open Forum for the discussion of modern topics. The sermon subjects during February were:

"The Bane of Education."
"The Soul of the Home."
"On the Value of Being Educated."
"The Content of a Human Tear."

Cherokee. On the evening of February 14th, Rev. R. D. Van Tassel, of Sioux City, gave a Lincoln Memorial address in the armory in place of the regular service, and the G. A. R., W. R. C., and the State Guards were present.

Iowa City. The various activities of the Iowa City church are being carried on aggressively. The Men's Club had a supper February 1. After the supper Rev. E. D. Martin, of Des Moines, spoke on the Philosophy of Nietzsche. A lively discussion followed the address. The Young People's Society has had an interesting program of late. January 10, Rev. A. Kapmeier spoke on the subject, "Is Germany the Only Culprit?" January 17, C. D. Dieterich discussed the question, "Is Socialism Practicable?" January 24, Thurlow Taft spoke on "Billy Sunday." Prof. E. N. S. Thompson spoke on the subject of "Practical Ideality," January 31. February 7, Prof. Starbuck set forth the relation of religion to evolution. February 14, Dr. H. L. Dodge took for his subject, "God in Matter." These discussions have drawn an exceedingly large attendance.

In addition to these activities the young people keep open house at the church every Saturday evening with dancing and card playing. The pastor has been emphasizing in the last few sermons the truth of some of the older forms of religious experience. February

21, Prof. Patrick, of the department of philosophy of the university, spoke on "Some Impediments to Progress," at the morning service. All of the societies of the church united recently in celebrating the ninetieth birthday of Mrs. Lydia Kimball, who is the oldest member of the church.

Sioux City. It was with much hope and pleasure that Rev. R. D. Van Tassel announced this series of sermons upon the general theme, "Unitarianism, and why it is the most satisfactory interpretation of Religion for This Modern Age."

Jan. 24. Because it is Rational and Reasonable, and Develops Efficient Men and Women.

Jan. 31. Because it gives us a Rational Conception of God and the Universe.

Feb. 7. Because it gives us a Rational Conception of Human Nature and Human Brotherhood.

Feb. 14. Because it gives us a Reasonable and Up-to-date Conception of Jesus and His Mission.

Feb. 21. Because it gives us a Scientific and Rational Conception of the Bible and all other Sacred Literature.

Feb. 28. Because it gives us a Rational Explanation of the Ordinances of the Christian Church, such as Baptism and the Communion Service.

Mar. 7. Because it gives us a Reasonable and Practical Interpretation of Salvation and Human Destiny.

The object of religion is to eliminate poverty, ignorance, hate and selfishness from human society, and to increase commonsense, wisdom, efficiency and kindliness among the children of men.

The Protestant churches in the city are planning a go-to-church campaign for the next three months, and our church has been asked to cöoperate. The object of the united effort is to make the church life of the city more nearly what it should be, by stimulating a deeper sense of the real value of religious culture.

Some one will count the audiences of the various churches in the city from time to time and report to the central committee, and we want to make as good a showing as possible. We need never feel ashamed to have our attendance counted when the entire church family is together. Let us each do our part, in order that we may be justly proud of out reports.

In addition to this satisfaction, there will also come a sense of loyalty to duty and increased efficiency, strength and courage. No one can attend church regularly without being benefited.

The Booster campaign of Unity Church began with the New Year's reception at the parsonage. Since then, one hundred and thirty-five people have signed the booster cards, signifying their willingness to cöoperate for the purpose of accomplishing certain worthy and desirable results.

Each booster is kindly urged to ask the question, "What kind of a church would my church be, if all of its members were just like me?" The object of the booster campaign is to fill the church with earnest and thoughtful people, to get every friend and member of the church at the regular services, and to add at least fifty new members to the church by Easter.

Just a little more enthusiasm and a little more loyalty and personal interest in your own church and in liberal religion will accomplish the hoped-for results.

Missouri.

St. Louis, Church of the Unity. On Saturday, January 16, the ladies of the Mississippi Valley Associate Alliance, which includes the branches in the two churches in St. Louis and in Alton, Ill., met in the Church of the Unity. After luncheon, the meeting was called to order by Mrs. Dodson, president of Unity branch, who welcomed the visitors and guests, and introduced Mrs. Philo Stevenson, chairman of the literary committee of Unity Church, who later presented Miss Mary Fisher, the author of "The Journal of a Recluse," "A Valiant Woman," "A History of French Literature" and other books. She gave an interesting and instructive talk on "Jean Christophe." Her knowledge of the subject, the sanity of her view, and the enthusiasm and charm of her presentation delighted her hearers.

The Mississippi Valley Alliance meets three times a year, in the spring with the Church of the Messiash, in the autumn with the Alton branch, and in midwinter at the Church of the Unity.

Mr. Dodsono's Sunday morning class, composed of high school boys and girls, has formed a Junior Social Club. The class meets from 10:00 to 10:40 o'clock. From October to Christmas the subject was "Comparative Religion"; the present series of talks deals with the leading churches and sects in Christendom. The last ten weeks of the year the class will study some book in the Bible.

St. Louis. All who were present at the annual meeting of the Church of the Messiah felt more than ever how indispensable these meetings have become to the life of the church. The splendid spirit they bring out would alone make them worth while if there were no greater benefits. Just now we appreciate this spirit more gratefully than in ordinary times. Having much more to contend with this year, we need all the more such incentives and inspiration as this meeting brought out. It makes us realize that it is a false policy to meet times of stringency with astringency. Drawing in our efforts decreases them, and putting enterprise into crises carries people through them a good deal better than caution. The unusually general response to the invitations was noteworthy.

The president of the board of trustees presided and spoke of the wonderful way the extraordinary trial of the time had brought people together, how the springs of charity had been opened, and how unexpectedly ample had been the response to the appeals of the hour. An instance of this was the contribution taken up for the provident association. Such a contribution has never before been

asked, and it followed appeals made to individuals in the congregation and gifts made by them, which made it seem unlikely that such a collection could bring in much in addition to what had already been given. Yet on an unfavorable Sunday the contribution was three or four times as large as any one anticipated. The treasurer stated that in spite of the financial conditions, the end of the year found the treasury in the same satisfactory condition as a year ago, there having been slight variation in the amounts of receipts and expenditures.

KANSAS.

Wichita. The Unitarian Church here is now without a pastor. Rev. Edward Day, who was minister of this church for seven years, accepted a call to the university city, Eugene, Oregon, and began his duties there on March 1st. Dr. Henry C. McDougall will occupy the pulpit on March 7th, and Rev. Ernest C. Smith on March 14th.

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met at Memorial chapel, Fifty-seventh street and Woodlawn avenue, January 21, 1915, at 11 a. m.

In the absence of Mrs. Long, the president of the alliance, Mrs. Talbot was in the chair. After the reading of the minutes, Dr. George Burnham Foster spoke on "The Church of the Future." The Associate Alliance represents a group of people that, perhaps more than any other, is dreaming about and talking of this subject, which fact inspires perfect confidence and frankness.

Has the church any future? The answer depends largely upon what the church now is and what place it tries to fill in the lives of men. The church of today is not the fire of the spirit. It is the slag of the spirit. The natural function of the church, the real reason for being, is neither to conserve itself nor to improve the defects of society in sanitation or prohibition or by instructing the mayor. It naturally deals with the best, the richest, the holiest life that one may call his own, his conscious life in God and with God. Like the body, its true function is not to preserve itself or any static condition, but to produce and pass on the germ cells which make life eternal. Unless we can feel that the church supports us and not that we support the church, it has no future.

How shall there be life, in our souls, without forming fellowship with spirits whom we bless and by whom we are blessed? Paul says: "I long to see you in order that I may impart to you some spiritual gift and so give you fresh strength, or rather that both you and I may find encouragement in each other's faith."

A motion was passed referring the date of a reception for Miss Bancroft to the executive committee. Luncheon was served in the dining room by the ladies of the church.

There were forty-three members and ten visitors in attendance with a collection of four dollars and fifty-one cents.

ELEANOR JOHNSON LYNN, *Secretary.*

THE WESTERN CONFERENCE.

NEW ENDOWMENT WORK FIRST; NEW MISSIONARY WORK SECOND.

By Robert S. Loring.

The Western Conference secretary was instructed last May to submit to the churches, for an informal expression of their opinion, the resolution which suggested that, in addition to paying its own office rent and the salary of its efficient secretary, the conference should plan gradualy to assume direct responsibility for some of the western missionary work. In favor of working towards such a plan it is to be noted:

(1) Other denominations gain success only by bringing missionary districts up to such condition that they are gradually able to look after church extension work within their own fields. Neither a boy nor a conference, which never reaches self-support, can be regarded as a success; nor can much praise be given the parents or the central organization which has failed to properly educate the child for ultimate independence. If we had developed more local interest in missionary work is it not possible that the loss in the number of our churches shown by the last Year-Book might have been avoided?

(2) Special reasons exist why we should try to take a more direct interest in mission work within our Western Conference district. It seems to me that the seventy churches in our Western Conference show each year a steadier gain in membership, are more cheerful, believe more firmly in their radical religious work, than do an equal number of churches around Boston. It is not right that our western enthusiasm and experience should have to be shipped east for inspection before it is directly applied to our missionary problems and work. There is too much danger of it being infected by some microbe of pessimism. When it comes back it may not even be able to remember what its own name is, or whether its duty is to recline, weary-like, in the arms of some other denomination, or go on building up a strong and independent life. We should make a direct experiment to see if the new spirit which is strengthening the individual churches in our convention cannot be applied by us directly to the work of building up new churches within our part of the denominational field.

So far the question seems simple, and more than two-thirds of the churches and delegates at the last May meeting, in an informal vote, showed that they believed in themselves, and in their call to do more effective mission work. But they also indicated that the matter could not be carried out hastily, both by asking that the informal opinion of the churches be obtained, and, *more important, by voting that efforts be made to raise the conference endowment to* $50,000. To their minds the success of the plan to increase the endowment would indicate rightly the time to start, or not to start, a policy of greater missionary activity. The churches evidently expected that by now the campaign for new funds would be on, and

would throw light on the way the individual churches should vote in regard to the resolution.

It is evident that there was no seventh son of a seventh son at that May meeting, or he would have pointed out that war was coming on, that the financial depression would be continued, and that conditions would not be favorable for any church to express any final opinion in regard to the resolution. It is unfortunate that the directors of the conference were left no choice, but were instructed at once to ask the churches for an opinion about starting on a more vigorous missionary policy. The information which a campaign for new funds was expected to give the churches has not been forthcoming, and cannot be while the war and business depression continue; and no final vote can well be given in the matter in these distracted times.

The minority of churches which disbelieve in the power of our Western Conference to increase its missionary efficiency to do more of the local work, leaving the national work and the college town churches to the national organization, will of course vote as usual for a policy of sleepy inaction.

Those churches which feel that we ought to assume more responsibility for local work, that we ought to live strongly and well, will of course recognize that *the first thing to do is to strengthen our Western Conference financially.* They will vote the only way which the changed conditions make possible, to the effect that since financial conditions have unexpectedly delayed the work to increase the Western Conference endowment the discussion of assuming larger responsibility for mission work within the Western Conference field must be postponed for the present.

REPORT OF THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

The regular monthly meeting of the New York League was held in the church of the Saviour, Brooklyn, on Friday morning, February 5, 1915.

The president, Mrs. Lawson, welcomed the meeting, which, owing to inclement weather, was a small one, only one hundred members being present at the calling of the roll.

The minutes of the last meeting were read by the secretary, Mrs. Harding, also the report of the League Board meeting. The treasurer, Mrs. Griffin, reported a balance on hand in the treasurer of $231.64, and in the Anniversary Fund a balance of $1,811.90.

Four new members were welcomed to the League which now boasts a membership of 369.

Resolutions were offered on the death of Mrs. Frances T. Brockway, and it was unanimously moved that a note of condolence be sent from the League to Mr. and Mrs. Lathrop on the death of their little son.

The Religious News Report was given by Mrs. Frederick Needin of the Second Unitarian Church of Brooklyn. Her paper dealt with the fact that our faith does not seem to take hold in the West, and her explanation was that the Orthodox churches are growing more and more liberal and that people prefer to stay in their own home churches as long as their consciences will permit them.

The collection, which amounted to $22.26, was taken for the League treasurer, the appeal being made by Mrs. Griffin.

Dr. J. T. Sunderland was the speaker of the morning. His subject was "International Congresses of Religious Unity in Asia." Dr. Sunderland described the two missions on which he had been working abroad for the last seven months; the Billings lectureship and the Congress of Religious Unity which was started by the Chicago Parliament. Dr. Sunderland said that he had preached 71 times and held 7 congresses in Japan, China, Ceylon and India in the interest of liberal Christianity and that everywhere he met with the heartiest interest and co-operation. The door to Unitarian thought, he said, was very wide open in the Orient, and he hoped that before very long there would be an international joining of hands in religion.

NEW YORK LEAGUE.

The New York League of Unitarian women will hold the fifth meeting of the season 1914-1915 on Friday, March 5th, at All Souls Church, Fourth Avenue and Twentieth Street, at 11 o'clock.

The subject of the address of the day will be "The Leisure Class," given by Mrs. M. C. Benjamin. At this meeting votes will be cast for officers of the coming season, and a large attendance is desired.

At the next At Home of the New York League of Unitarian Women, held at Headquarters, 104 East Twentieth St., on Monday, February 22nd, the alliance of the Lenox Avenue Branch will act as hostesses.

Fellowship Announcement.

The New England Fellowship Committee has received from Rev. Oluf Tandberg, of Dover, N. H., an application for the certificate of commendation issued by this committee. Louis C. Cornish, Julian C. Jaynes, Robert F. Leavens, Sec., 10 Prospect St., Fitchburg, Mass.

The Unitarian Advance:

In view of the open disgrace of James Morrison Darnell, while in charge of one of our churches, the Fellowship Committee feels called upon to state that Mr. Darnell never received its endorsement and that the Church engaged him without consulting either the Fellowship Committee or the officials of the Western Conference.

We also desire in this connection to call the attention of the churches to the warning printed in the year book of 1914-1915, on Page 97: "All churches are hereby warned of the serious danger they incur by settling a minister whose name does not appear in the year book list or who has not received the approval of the Fellowship Committee."

LEON A. HARVEY,
ERNEST C. SMITH,
LOUIS C. CORNISH,
Executive Committee.

THE NEW ENGLAND LETTER

A citizen formerly of Canada but now of the United States, a member of my parish, speaking at the celebration of the one hundred years of peace, affirmed that throughout the British Empire people are now turning to the Church as they have not done for years. Doubtless so; for overwhelmed in spirit, where else would they turn for asylum of heart? The same thing happened during our Civil War. Still for some time it has seemed as though without any such stress New England's interest is turning more surely to things of the spirit. Church interests and offices appear more enlivened. It may be that the details of these New England letters will suggest that very point.

Turning to Maine we may start at Bangor. From there comes report telling of unusual work done for local and European relief; also of a Friday Vesper service begun last December and still growing in interest and attendance. The Alliance meetings are sufficiently interesting to be "covered" by reporters, so that their influence is widened. Neither is there anything seclusive about our Bangor women, for printed in black type on their program are the words, "The Woman's Alliance extends a cordial invitation to the *public* to attend our meetings." Prohibition evidently is not one of their articles of faith—at least in the matter of Alliance Meetings!

Waterville is most happy in renewed power and spirit and lays it all to the presence and leadership of Mr. and Mrs. Phalen, recently settled among them.

From Houlton comes unusual news—a veritable surprise! The men of the Church got together, arranged a Budget Fund, and actually relieved the ladies of fairs, rummage sales, donation parties and all other "Church-fund-enterprises!" The Alliance naively say that they are having a Sabbatical Year, greatly enjoying their meetings that are now wholly social and inspirational. Gallant men of Maine!

The Ellsworth brethren are radiant in joy. Why? Because, with the help of the State sister Churches, they are buying a beautiful old Parsonage. One of the ministers calls it "Fellowship work"—a new interpretation of "Help one another."

A story of misfortune turned to success comes from Cape Rozier where the Unitarian Alliance women, after working hard for a Union Chapel, found themselves "left out" when it was completed! Not dismayed they still smiled, worked together and now frequently invite neighboring liberal ministers to preach to them and their neighbors!

Mr. Clarke of Saco sends a glowing letter of news reporting such "extras" as extensive work with the Boy Scouts; a conference of brethren from Portland, Kennebunk, Sanford, Saco and Augusta to plan state work; increased activity in Y. P. R. W., and lively interest in the Maine legislature over Equal Suffrage.

Coming down into New Hampshire we find that Mr. Powell is leaving Manchester to take up work in Braintree, Mass., and Mr. Thompson who was so active at Laconia and in the surrounding country has resigned his pastorate. Mr. Ives at Andover is helping to establish a Golden Rule Farm at Franklin where delinquent youth coming before the Juvenile courts may have a temporary home; and also a County Agent Movement whereby with Federal, State and County aid, experts are available to help ambitious farmers to greater success. Mr. Ives throws in the sentence: "We sometimes find that the farm itself has to be rescued before the soul of the farmer can be reached by the rural Church."

Potter Place is finishing its Chapel and holding good meetings; Franklin, with a tribute to its minister, has sent Mr. McDougall south on Unitarian Mission work; Andover has started its pipe organ fund with help from Mr. Carnegie and Proctor Academy, after its destructive fire and recently purchased farm is settling down to meet its opportunities, show its efficiency and pay its debts.

Over in the Green Mountain State the Burlington Church has been expending surplus energy largely in the Red Cross and local relief work. That is a familiar report from all our Churches nowadays. Windsor rejoices in the leadership of a new minister and the two chief items from Brattleboro are the new Parish House and a great revival among the young people. Mr. Spence, at Montpelier, struggling for some time with sickness, finally resigned in order not to handicap the splendid growth of his Church. But in parish meeting assembled that was absolutely refused and a leave of absence substituted.

Passing down into Connecticut, All Souls' Church of New London reports new members; almost a wiping out of the Church debt; a donation of $125 for the Red Cross, evening services instituted, formation of a young men's club, christened The Hermits, and "a fine spirit of co-operation among the people." The latter, of course, is obvious, else how could all the rest have been accomplished? Over in Derby where there is no minister, and where the liberal gospel has always gone hard, the Alliance women have saved the day by furnishing music for the Sunday meetings and importing neighboring ministers.

A remarkable story comes from the ladies of the Providence, R. I., Church which epitomized is this: 200 Alliance members with average attendance at meetings of 100; from sixteen states and Cuba an addition of 34 names on the Post Office Mission list; a Friendship Committee and Friendly Visitors backed up by an Alliance gift of the hundred dollars; another hundred with four large boxes of linens sent to the Red Cross work, and fifty more to the British Relief Fund. The report further states that each Alliance Branch in the state has contributed a ten dollar scholarship to Mrs. Peterson's Carolina Industrial School.

Here in Boston we have been enlivened this month by a visit from Mr. Holmes of New York who in divers places has stirred the soul of large, eager assemblies; by the Annual Isles Of Shoals Reunion more largely attend-

ed than ever; by the repudiation of the "Pew System" in Hale's old Church and the substitution, under Mr. Cumming's leadership, of the democratic government of Church affairs, and, best of all, by the passage of the Equal Suffrage Bill in the Legislature which now puts the question up to the voters of the state next November.

Of personals not already mentioned, Rev. Henry W. Pinkham has unanimously been called to the Melrose Church; Rev. E. L. Staples of Waterbury, Conn., to E. Bridgewater, Mass.; and Mr. E. M. Cosgrove of Chicago to W. Somerville, Mass. I ought to mention also the approved plan by the Alliance to raise an endowment fund of $25,000 to celebrate its coming twenty-fifth anniversary (which doubtless will be accomplished), and the acquisition by the Sunday school department of a set of eighty slides from the celebrated paintings of William Hole illustrating the Life of Jesus to be loaned free of charge to our schools.

I want to end this letter with a note from Rev. George C. Wright of Lowell, Mass., of whom altogether too little is known but of whom and of whose work volumes might be written. For years he has worked among the working people of his busy city, and of the Merrimack Valley cities, and no one knows better than he the heart of the average man and how to reach it with the message of a vitalized religion.

The depression that dominated the labor worker during the whole of 1914 still exists, with even greater numbers of unemployed and more acute suffering.

In the mill towns and cities of the Merrimack Valley there is a decrease by nearly 50 per cent in the demand for help. A large number of skilled mechanics of all kinds are looking for work. The markets for unskilled workers, both men and women, are glutted. War conditions have made the situation more depressed and difficult.

Protestant churches are doing, in relief, what they can with their limited means and organization. Non-Protestant churches look after their regular attendants better. In each parish are temperance and holy name societies, clubs for boys and girls, young men and young women, married men and married women. With the assistance of these clubs the pastors keep in close touch with every individual in the parish, especially those who are sick or in trouble and these clubs are in a way labor bureaus.

My own church and work jogs along on its steady, vigorous way. Every detail of its workings are carefully guided and guarded. I find that a Unitarian minister can hold good-sized congregations of regular, mixed, small-wage attendants—men of families mainly—by means of devotional services, much singing of right kind of hymns, sermons written to preach (not to read), expressively incomplete of form, vivid, picturesque, elemental, and through personal touch and mutual confidences, provided he is a lover of men.

So, overclouded by this terrible war and hearing the cry of thousands of unemployed, we move on in hope and work, in the faith that we are God's agents battling for a larger measure of heaven on earth.

CHARLES PHELPS WELLMAN,
Dorchester, Mass.

THE REVIEWS.

The Hibbert Journal for January gives evidence of how dominant a place even among scholars and philosophers the issues of war still hold. Its table of contents include: "The Soul of Belgium," by the Abbé Noël; "The Slavophile Creed," by Prof. Paul Vinogradoff; "What Next?" by the Hon. E. Lyttleton, Head Master of Eton; "Narrative of a Professor of Lauvain"; "Göttengen in the Sixties," by Prof. Sully; "The Jews Through Roman Spectacles," by Prof. Herbert Strong; "Meredith and His Fighting Men," by Prof. James Moffatt; "Why We Are Fighting?" A Reply, by Edward Willmore; "The Unity of Civilization," by F. S. Marvin; "The Scientific Claims of Eugenics," by Prof. L. T. More; "A Physiologist's View of Life and Mind"; "The Religious Revival in the Labour Movement," by George Haw; "Germany, Tartars, and a Chinese Patriot," by D. A. Wilson; "Thoughts on Pacificism," by G. H. Powell.

The Harvard Theological Review, on the other hand, has no indication that a war is going on, leaving the problems of the great world tragedy doubtless for other organs to interpret. Its topics are: "The Modern Missionary," by James L. Barstow; "The Protestant Missionary Propaganda in India," by J. P. Jones; "Immortality," by Howard N. Brown; "The Russian Doukhobors and Their Religious Teachings," by Aurelio Palmieri; "Excavations in Persia," by John P. Peters; "After Six Days: A New Clew for Gospel Critics," by Benjamin W. Bacon.

BETWEEN MIDNIGHT AND MORNING.

BY SIR OWEN SEAMAN.

You that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
The dawn of ampler life;

Rejoice, whatever anguish rend your heart,
That God has given you, for a priceless dower,
To live in these great times and have your part
In Freedom's crowning hour.

That you may tell your sons who see the light
High in the heavens, their heritage to take:—
"I saw the powers of darkness put to flight!
I saw the morning break!"

—*From "King Albert's Book."*

There is but one thing which you have to fear in earth or heaven—being untrue to your better selves, and therefore untrue to God. If you will not do the thing you know to be right and say the thing you know to be true, then, indeed, you are weak. You are a coward, you desert God.—CHARLES KINGSLEY.

Advertising Rates

List prices per month: special discounts for longer contracts.

1 Page	$10.00
Half Page	6.00
Quarter Page	4.00

Copy for advertisements must be furnished by the 20th of each month.

HUTCHINGS ORGANS

Hutchings organs are considered by expert judges to be the finest now made. They contain more valuable improvements than all others.

Write for list of instruments built and other information.

HUTCHINGS ORGAN CO.

18 TREMONT ST., BOSTON—156 5th Ave., New York

Pacific Unitarian School

for the Ministry.

BERKELEY, CAL. Founded 1904

Aims at thorough and scientific scholarship; emphasizes the application of religious ideals to municipal and social as well as individual life; gives complete preparation for the modern ministry and social service. It works in co-operation with the University of California and other Divinity Schools and affords an unusually wide choice of courses. Open to both sexes.

The year begins August 19, 1913. Write for the Register and complete information to the President.

EARL MORSE WILBUR, D. D.,
Pacific Unitarian School, Berkeley, California.

Unity Tracts
and
Unity Short Tracts

now available for free distribution.
Write to

UNITARIAN HEADQUARTERS
105 So. Dearborn St., CHICAGO.

The Meadville Theological School

(Established 1844)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry.

For catalogue address the president,

F. C. SOUTHWORTH

Point Breeze Inn and Bungalows

Medomak, Me. Located on an island off the coast. The woods, fields, and rocky shores, the pure sea air scented with the odor of evergreen trees, make an attractive place. Quiet and homelike. Accommodates sixty. Booklet. Address, J. H. Ambrose, 100 Cathedral Parkway, New York.

Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals are kept on sale and for distribution.

Secretary, REV. ERNEST C. SMITH

Headquarters Clerk, MISS LINA SCHEIBLE

Is Death the End?

by

John Haynes Holmes

Minister of the Church of the Messiah, New York

Author of "The Revolutionary Function of the Modern Church," "Marriage and Divorce," etc.

12mo 400 pages $1.50 net

The author examines from many angles the subject of immortality, a subject that has stimulated speculation ever since man gave thought to his destiny in the universe. So many sane suggestions are offered as to the reality and the nature of immortality, and the whole question is brought into such convincing relationship with other universal tendencies and world principles that the reader is repeatedly forced to conclude that the clear light of the author's reasoning has found an opening in the black, baffling wall against which so many random arrows of speculation have been shot. To laymen and churchmen alike the volume will prove of inestimable importance.

New York 2-6 W. 45th St. **G. P. Putnam's Sons** London 24 Bedford St.